A CONCEPTUAL AND PRACTICAL FRAMEWORK FOR A NEW MODEL OF PERSONAL EDUCATION

Nebojša Popović

A thesis submitted to the University of London,

in partial fulfilment for the degree of Doctor of Philosophy

History and Philosophy group

Institute of Education, University of London

2001

A Conceptual And Practical Framework For A New Model Of Personal Education

Nebojša Popović

A thesis submitted to the University of London, for the degree of Doctor of Philosophy

ABSTRACT

This thesis is concerned with the development of a new comprehensive model of systematic, timetabled personal education. Personal education belongs to a large group of approaches that currently appear under various names, of which the most common is Personal and Social Education (PSE) and its variants (PSHE, PSMEd, etc.). In the first chapter, the reasons why we need this type of education and some possible objections to it are addressed. The second chapter analyses and evaluates the existing models related to personal education. The main purpose of this chapter is to clarify why a new model is required. The third chapter focuses on the aims of education, with special reference to the aims of personal education. It is argued that the main aim of education should be intrinsic, rather than instrumental. The next chapter defines the criteria for the content of personal education, which are employed to specify the themes or areas that will be included in this model. It is followed by a chapter that deals with the structure of the model, that is to say the organisation of these areas. In the sixth chapter, the content and structure of the individual areas are discussed. The thesis then sets out the materials for a number of areas, based on the theoretical foundations developed previously. The remaining areas (in a more condensed form) are included in the appendixes. In the last chapter, some practical issues regarding the implementation of this model are considered. The conclusion highlights advantages of the model, addresses some potential objections, and indicates directions for its further development.

ACKNOWLEDGEMENTS

I would like, first of all, to express gratitude to my supervisor Patricia White, who has shown extraordinary dedication and stamina during our lengthy supervision sessions. Her insights and ability to find a right balance between a constructive criticism and encouragement has been most valuable support throughout these years.

Thanks to the students and staff from the Philosophy of Education sub-group for many stimulating and enjoyable discussions, and the personnel in the Institute of Education whose friendly and helpful attitude makes this institution a special place.

I would also like to acknowledge the contribution of clients in my counselling practice. Working with them have provided me with many valuable insights that have influenced this work, and confirmed my belief that we all have much in common despite our individual differences.

I am grateful to the financial support of Philosophy of Education Society of Great Britain in the last stages of my study, which has allowed me to dedicate more time to the writing of the thesis.

Finally, I would like to thank Chloe Hutton for her help and support during all these years and my friends Paul Maiteny, Jonna Wiersma and Goran Milutinovic for their valuable comments.

Nash Popovic

January 2001

CONTENTS

INTRODUCTION

> Philosophy will show its true value only when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men.
>
> John Dewey

The term personal education refers, broadly speaking, to an aspect of education that focuses on persons themselves. It can include various models such as PSE, Pastoral Care, Moral Education and so on, but it can also encompass less specific elements, such as the so-called whole-school approach and informal aspects like, for instance, parental influence or self-education in personal matters[1]. The aim of this thesis is to develop a new comprehensive model of timetabled Personal Education that will enable students to increase their understanding and mastery of some fundamental areas of human experience. The thesis includes both the theoretical foundations for such a model and the model itself developed for practical use in schools and colleges.

The first part sets out and argues for the theoretical framework and rationale for Personal Education. It starts with an analysis of the present situation in the field. This includes reasons why Personal Education is needed, the discussion of some objections to such an education, and a critical examination of the existing models related to personal education. An overall aim is to demonstrate that a new model is required. This is followed by discussions that attempt to specify the aim, purpose and content of systematic Personal Education. On the basis of the criteria argued for, a number of themes or (as they will be called in this work) *areas* of Personal Education are specified and organised into a particular model. In the final chapter of this part, the content and structure of the materials for these areas are discussed.

The second part includes the materials for each area based on the above arguments. They draw, beside philosophy, from other disciplines such as psychology and psychotherapy, sociology and (to a lesser extent) anthropology and natural science. These materials are so composed that they can be applied in practice (i.e. in a Personal Education course). Since their main purpose is to be utilised by students in everyday life, the style of writing changes to some extent, too. Accessibility and practical applicability are prioritised over theoretical depth and exhaustive philosophical argumentation[2].

Due to limitations of space, only a relatively small number of the areas are included in the main body of the thesis. The remaining areas, in a condensed form, are placed in the appendixes. Thus, the whole model, as it appears here, is artificially broken into two segments. It needs to be borne in mind, though, that the areas treated in the main body of the thesis and those in the appendixes form an integrated whole.

This part of the thesis ends with a chapter that addresses some issues relevant to the application of the model (teaching style, age group, evaluation, etc.).

Although the second part of the thesis is certainly an educational project, it may be considered a departure from the usual practice in a philosophical work. Thus, I would like in this introduction to justify its inclusion against some objections that could be raised. Three possible concerns are anticipated: should a practical model form part of an academic work? Can philosophy legitimately generate practice? And is philosophy of education best suited to deal with a model that is in its nature multidisciplinary? I will address below each of these questions in this order, and argue that they all deserve affirmative answers. My argument will begin with examining the relationship between educational theory and practice, and then it will turn to more specific issues regarding the role of philosophy of education in developing this model of Personal Education.

Despite many worthwhile efforts, there seems still to be a noticeable gap between theory and practice in education. Although there are a number of complex reasons for this, I believe that it would be possible and worthwhile to make further steps in an attempt to bridge this gap. Many authors of philosophical materials are predominantly concerned with engaging in a dialogue with other philosophers and pay perhaps insufficient attention to translating these ideas into some tangible results[3]. At the most, they offer some general recommendations in the final chapter or paragraph (with an almost customary ending such as 'further research/work needs to be done...'), expecting that somebody else will pick them up and adapt them to a practical purpose. But this seldom happens. The reality is that practitioners rarely read about, not to mention attempt to apply philosophical ideas. This is not to say that they are not interested in the questions and issues raised by philosophers. These questions are important and of great concern to educators of all profiles. However, even those who find the time and will to reach for the philosophical literature, come across an overwhelming number of well argued positions and an equal number of well argued refutations of these positions, so it is difficult to make sense of all that without becoming a philosopher oneself, and that is in most cases impracticable. On the other hand, it is noticeable that materials designed for a practical purpose often do not have sound philosophical-theoretical foundations. So, the situation at the moment is that we usually either have theories without clear guidelines on how to implement them, or materials for educators or students without a theoretical framework to support them. One way to overcome this impasse is to include in one's work both a defensible theoretical/philosophical basis and concrete models or recommendations that can be tested in practice. A practical model with a rationale that can provide answers to some questions or doubts would put practitioners in a better position to assess the soundness of one's work and also allow them to be more confident about implementing

it. This could be one way to achieve the dialectical relationship between theory and practice mentioned by some philosophers (Castell and Freeman, 1978; Hirst, 1983). The fear of leaving the well-trodden path of a particular academic discipline should not be a deterrent to such a step. Educational considerations (a need for and the potential usefulness of such a work) seem to me more important than preserving the boundaries of an academic discipline.

A number of philosophers have already emphasised the need to relate philosophy of education to practical issues (see, for example, Peters, 1983, p.52). However, strictly speaking, the issue here is not the relationship between theory and practice. After all, the practical element in this thesis may become a practice in the future, but it still belongs to the sphere of theory that, as Castell and Freeman claim, can include 'propositions about practical techniques for classroom use' (1978, p.13). Another question, as stated above, is whether philosophy can legitimately have a generative role in terms of practice. For this purpose I will single out, from the rich debate on educational theory and practice (see for example, Hirst and White, 1998), the view that philosophy and theory in general should only reflect on existing practices rather than try to generate them. Hirst (1963, 1965, 1983) for example, maintains that the theory should be derived from practice rather than the other way around. Although he is sympathetic towards views that advocate their dialectical relationship (*ibid.*, 1983, p.24-25), Hirst would not allow a generative role to theory. His argument is based on the notion that educational practice relies largely on tacit elements that can never be fully captured in a theory.

It is true that we are unlikely to ever formulate completely and clearly rational educational principles. However, that does not prevent us from developing educational models that can have a practical purpose. Hirst's insistence that practice always comes

first (through experience, on the basis of trial and error) does not seem justified. Some social practices have clearly been developed first in theory[4]. In education, there are numerous examples of practices derived from theoretical or philosophical arguments. Rousseau, Dewey, and Humanistic Education are some prominent cases. More recently, one may recall models developed by Kohlberg, De Bono, and Gardener. Personal education is certainly not an exception in this sense. Pring (1982a, 1984), for example, develops a model of PSE based on his conceptual analysis of what it means to be the person. Peter McPhail (*Moral Education in the Secondary Schools / Moral and Social Education)* produced materials to be used in schools, and John Wilson was involved with the Farmington Trust in implementing Moral Education (both examples are mentioned in Peters' essay *Philosophy of Education*, 1983, p.47). We may object to some of these models or insist that they need practice to evolve, but neither a theoretical argument or practice itself have proven them *necessarily* wrong or worse than models that emerge more spontaneously. Thus, they cannot be *a priori* disqualified. Barrow rightly points out:

> `There is no shortage of people who disparage educational theory and maintain that decisions are best left to experienced practitioners. But the implied distinction is absurd... The business of selecting one procedure rather than another and of assessing one practice as preferable to another is theoretical, so the idea of practice divorced from theory is unintelligible, unless we were seriously to advocate unreflective action.' (1990, p.99)

My intuition is that the main reason behind the reluctance of some philosophers to allow a more robust involvement in practical activities is the fear that it may lead to associating philosophy with the didactic or normative. However, this means throwing the baby out with the bath water. The notion that philosophy should not dictate does not imply that it cannot participate in developing educational models or materials. In fact, philosophy of

education could become more relevant in the eyes of non-philosophers if it puts forward, with more confidence, practical proposals based on principles developed and justified theoretically. This might be the way to meet '...the need for a broader, more comprehensive view of philosophy of education that can help the non-philosopher see the many ways philosophy relates to things educational.' (Soltis, 1988, p.198) Many other disciplines have already taken that route (psychology has given rise to psychotherapy, theoretical physics to applied physics, and so on[5]). This is not to say that purely theoretical work does not have its place in education. There is no doubt that theoretical investigations of educational phenomena have an important role. However, in some cases it may be possible and desirable to do more. Producing concrete models based on philosophical considerations may benefit pupils and students, and also highlight the contribution that philosophy of education can make to educational practice. This, in turn, could revitalise the role of philosophy in educational policy where it should, in my view, have a more prominent place than it has at the moment.

The last question, mentioned at the beginning, remains: why is philosophy of education in a better position to tackle some practical educational issues than other disciplines (e.g. history or psychology of education)? To answer this, some characteristics of these disciplines need to be highlighted, namely that they are specialised (regarding their subject) and also rarely concerned with the fundamental assumptions that educational practices are based on. The consequences of such a situation are twofold. On the one hand, the foundations of such a field as education are usually taken for granted. On the other, multidisciplinary subjects and themes that need a synthetic approach are largely neglected. Thus, beside critical analysis of existing practices and theories, philosophy can make distinct contributions by focusing on the meta-level of education (e.g. aims of

education), and also by taking on a cross-disciplinary or synthetic function. This is especially relevant for personal education that is by its nature multi-disciplinary and also firmly related to questions such as the aims of education. It is not surprising that some of the most important contributors to the field come from philosophy of education (Pring, McLaughlin, White, McPhail, etc.). There is no need to argue that philosophy has an important role in addressing issues such as aims of education (see, for example, the recently published *The Aims of Education,* edited by R. Marples). I would like to clarify, however, why philosophy is in a unique (but often neglected) position to offer a framework within which the achievements of diverse disciplines and approaches can be synthesised. Unlike other disciplines, philosophy is not bound to a particular territory. We can say that there are different philosophies with a focus on different areas (i.e. Philosophy of Mind, Philosophy of Religion, Philosophy of Science, Philosophy of Education, etc.). What all these philosophies have in common is not a particular subject, but the way they approach the subject in question, the specific perspective that deals with more general aspects of the subject and tries to make connections with other relevant fields. This is what puts philosophy in a better position to grapple with complex themes than disciplines defined by their subjects. For example, psychology, considered as the study of human and animal behaviour, would not be adequate for personal education, because not all personal education, as will be exemplified in this thesis, can be limited to human behaviour and the methods employed to study it.

Nevertheless, it may be claimed that the same aim can be perhaps achieved if experts from different disciplines collaborate. However, even if this happens, it is likely that the subject in question would still remain fragmented because everybody would probably stick to their own field. A perspective is needed that will focus on the way findings from different disciplines relate to each other. This requires taking a position from which the

subject as a whole can be observed. And, as Peters points out, 'without such attempts at synthesis, at least in specific areas, it is difficult to see how educational problems can be adequately tackled.' (1983, p.52) There is no area in education that is more in need of such an approach than personal education. This is because it focuses on the person as a whole rather then some of his or her aspects (as in Physical Education) or so-called objective facts that are "out there" (as in, for example, Geography).

In the light of the above arguments, philosophy of education seems the best candidate among existing disciplines within which this project can be situated. Any other discipline or branch of education would be too specialised to provide the framework for the model developed here. The structure of the model, the structure of each area, the criteria for the materials and the way they are put together are based on and require conceptual enquiry. Although references to, for example, psychological work and research are used to support some claims, the model itself is not based on them. Future research may modify or even disqualify some findings that are used, but this should not be detrimental to the grain of the model itself. For instance, to take an example that appears in the materials, if the research that supports the claim that 'people with high self-esteem are happier and more effective' becomes invalidated, the claim can be modified in accord with the latest findings without major effects on the model and its structure. This is not to say that I wish to undermine the importance of psychology or any other discipline that has contributed to this work (I qualified in psychology too, in order to achieve a necessary level of competence for this work). The point that I am trying to make is that the nature of this work is such that it cannot belong to any specialised discipline. This is first of all an educational project in which philosophy has several roles. Its central role, of course, relates to conceptualising the theoretical framework of the model. However, philosophy

has an important function not only in the construction of the theoretical arguments but also in the shaping of the practical results of these arguments. Philosophical perspectives on particular areas within the model are included among other perspectives. But also, philosophy has an overarching role that corresponds to its synthetic function mentioned above. It is essential in determining how all the components of the thesis function together: the practical model in relation to its theoretical premises, the areas within the model, and the materials within individual areas. This is not to say that Personal Education should be considered a subcategory of philosophy. However, even if some elements of the model originate in different disciplines, it is philosophy that provides the perspective from which the model as a whole can be observed.

In conclusion, I would like to underline again the reasons why I have tried to defend the form that this thesis takes. My hope is that it will not remain an academic project, but be a starting point for an educational practice and that, in so doing, it will also demonstrate that philosophy of education can make a tangible contribution to personal education. An attempt to minimize an imbalance between personal development and technological development seems an urgent educational task. The following chapter, which forms an introduction to the theoretical framework of the model, will address the reasons why it is important in modern societies to incorporate Personal Education into mainstream educational practice.

Chapter 1

WHY PERSONAL EDUCATION IS NEEDED

> 'The principal problem is no longer the fight with the adversity of nature but the difficulty of understanding ourselves if we want to survive.'
>
> Wigner (1967, p. 177)

In this chapter, the reasons for and objections to systematic Personal Education are considered. I will refer here to Personal Education in general, rather than to any specific form or model. They will be considered in the following chapter.

There is a striking imbalance in present education between the amount of time, resources and attention dedicated to the study of the world on the one side, and to the areas that constitute personal life and experience, on the other. Young people have opportunities to learn about mathematics, literature, geography, physics etc., but little chance to learn about themselves and the ways they can experience and relate to their environment. In the 14 volumes of the International Educational Encyclopedia (over 8000 pages) for example, there is not a single entry on either personal or social education, and there are only four pages on moral education. Marshall rightly states:

> '...while we may be successful in imparting particular intellectual, technical, or even aesthetic skills, the fundamental energies and drives of the personality, including its social and moral dispositions and behaviour, will remain comparatively untouched and uninformed.' (1980, p.9)

Such an attitude may have served well the purpose of education in the past, but its inadequacy in the modern world is becoming increasingly transparent.

There is a profound awareness that we are living in a time of rapid and dramatic changes.[6] Such "transition periods" have happened many times in history but this one stands out for its intensity and rapidity. According to Giddens, 'one of the most obvious

characteristics separating the modern era from any other period preceding it is modernity's extreme dynamism'. (1991, p.16) Some of the changes relevant for the subject of this thesis are summarized by The Citizenship Foundation in terms of 'the increasingly complex nature of our society, the greater cultural diversity and the apparent loss of a value consensus, combined with the collapse of traditional support mechanisms such as extended families' (as cited in QCA, 1998, p.17)

Although such transition periods are an important factor in the development of a society, they also bring feelings of increased responsibility, insecurity, anxiety and confusion, which can be too much of a burden for some individuals, groups or indeed whole societies. In *The Origins of Totalitarianism,* Hannah Arendt suggests that any society meets its severest survival test during such periods of rapid change. Speaking about Renaissance men, but applicable to our time too, Fromm writes:

> 'It seems that the new freedom brought two things to them: an increased feeling of strength and at the same time an increased isolation, doubt, scepticism, and - resulting from all these - anxiety.' (1973, p.16)

Alvin Toffler calls this the syndrome of "future shock", a state that is increasingly afflicting people who find it difficult to cope in an age of "overchoice". Hopson & Scally (1981, p.15) believe that it is closely related to some maladies of our time:

> 'The symptoms of future shock are with us already - massive increase in stress-related diseases, depression, apathy, and an increase in interpersonal violence.'

According to the World Health Organization, depression is set to become the world's most pervasive serious illness by the year 2020 - more widespread than heart disease and cancer. One in four visits to GPs in Britain are due to some psychologically related problems (the most frequent reason, after flu and cold). Nearly a quarter of a million people try to kill themselves every year in this country. (Deurzen-Smith, 1994, p.19)

Young people seem especially vulnerable. Health department figures from 1995 reveal that 'the number of children below 10 admitted to hospital for mental illness has leapt by 50% in three years... The rise among children aged 10 to 14 has been almost as steep... alarming psychologists who blame the increased emotional and social demands placed on children at a younger age.' Emma Borton, for the Samaritans said 'the increase in mental illness was mirrored by rising suicide rates among people aged 15 to 24. They have risen by more than 70% since 1982.'[7] It is the most frequent cause of death among young men. Many people feel lost nowadays, and at the same time they have to rely on themselves more than ever. The social structure based on tradition, religion, family, cultural systems etc. that once provided support, guidance and a reference point for most people, seems no longer sufficient to assist the development and harmonisation of individuals and society. As the French historian Fernand Braudel put it, we live in a period that 'breaks the old cycles and the traditional customs of man' (1980, p.215). In such a situation, people can be easily influenced by forces that do not have their well being as a priority (e.g. media) or choose solutions that provide short-term security and relief even if they are destructive and self-defeating in the long run. Alcohol and drug abuse, delinquency, extremism and violence seem to be on the increase especially among adolescents.[8]

Some people turn to psychotherapy, counselling, self-help groups, etc., but their task is becoming hopelessly overwhelming. Waiting lists at the institutions that offer such services number hundreds of people. Even if one receives suitable professional help, any improvement requires a great amount of time and expense. George Miller, president of the American Psychological Association at the time, predicted:

> 'There simply are not enough psychologists, even including non-professionals, to meet every need for psychological service. The people at large will have to be their own psychologist, and make their own applications of the principles that we establish.' (1969, p.1070-1071)

It seems that there is an urgent and ever increasing need for an approach that will be able to reach a much greater number of people and be of a preventive and educational rather than remedial nature. I believe that this is possible to achieve only through a systematic education. In a speech at Durham University professor van Deurzen-Smith suggested:

> 'Although it is a good thing that counsellors are here to help those who have got lost on the way, it would be much better if we could get to a position from where prevention and education were of the order of the day rather than crisis intervention and cure.' (1994, p.20-21)

However, it would be a mistake to assume that the only function of Personal Education is to prevent potential crises. Its central task should be to facilitate further development of individuals and society. HMI asserts:

> 'It is clear that there is a need for many schools to reconsider curricula, methods of teaching, use of resources and methods of grouping pupils with regard to their impact on pupils' personal development.' (1979, p.218)

Introducing an education which will expand a theoretical, reflective and practical knowledge[9] of ourselves will be beneficial not only for individuals but for society in general. People simply need a better understanding of themselves in order to deal with the challenges of modern life. Hopson & Scally's conclusion seems still relevant:

> '...we are living through a period of transition - and the demands on young people and adults will be similar. People will need to be adaptable, flexible, and more personally competent than at any other time in our history.' (1981, p.6)

Education focused on people themselves is not a luxury any more, but a necessity. Attributes like class, gender, nationality, cultural or religious background, affluence and position that used to be decisive regarding employment, relationships and other aspects of life are losing their significance while personal qualities are becoming more important.

Since the late 1960s, it was recognized that post-industrial society requires a new educational agenda. The interest in personal education among officials, teachers, parents and students has been steadily increasing. HMI (1979, p.12) observes that 'teachers generally acknowledge... the need to provide more personal education in the curriculum of all pupils'. Elliott (1981, p.40-57) writes that for parents 'children's personal and social development at school is at least as important as their academic development.' MacBeath (1988, p.11) also acknowledges that parents wish to see more of personal education in schools. The *Human Behaviour Curriculum Project* survey concludes that 'the pupils want a psychology that will teach them about themselves, about their emotions, relationships, personal power, consciousness, pain and depression'. (Sprinthall, 1980, p.346)[10] HMI concludes '[t]he personal and social development of the pupils is one way of describing the central purpose of education.' (1979, p.206). The literature on PSE points in the same direction. Murray, for example, writes:

> 'More specific writing on PSE (Hargreaves *et al.*, 1988; David 1983; Pring, 1984) also suggest that rapid and profound social changes most notably the erosion of traditional values, breakdowns in family childrearing practices, and massive contraction in the youth labour market, render it ever more important for schools to intervene in the social processes defining the transition from adolescence to adulthood.' (1998, p.29)

However, although the importance of personal education is widely accepted in theory, not enough seems to be done in practice. One of the reasons for such a situation is the inadequacies of the existing models, which will be addressed in the next chapter. Another reason is that there are still some reservations regarding Personal Education, so before going any further, it is necessary to address possible objections to it.

OBJECTIONS TO PERSONAL EDUCATION

The following reservations about systematic Personal Education are collected from the literature or (where references are not given) informal and formal conversations with teachers, pupils, parents and other research students. They are not presented in order of importance, but from general to more specific ones.

Personal Education should be left to individuals themselves

A number of people from different walks of life believe that personal education is a private affair that should happen "spontaneously", so any formal education in this respect would be perceived as an intrusion and consequently rejected.

The huge popularity of courses, work-shops, books and other materials related to personal development shows not only great interest in the field, but also the need for direction and assistance. Unfortunately, because these courses and materials do not have to comply with any standards and evaluation, they are often of poor quality, misleading, expensive, and not comprehensive. It is difficult to obtain useful information, not for a lack of materials, but because there are too many. Numerous books, for example, just repeat some popular formulas in a different package, and one has to wade through hundreds of pages to find one or two useful and original sentences. Most people (especially young people) nowadays do not have time or willingness for this, and sooner or later other life issues take priority. Even dedicated people often do not have the skills and knowledge to discriminate and identify areas of importance so, as with any other self-education, personal self-education is usually sporadic, patchy and disorganized. The majority, left to themselves, just inertly get by, or adopt a "philosophy" of others around them, which, having not been thought through, is inflexible and unproductive, especially

in new situations. Even worse, some young people build their lives influenced by forces that have a mainly instrumental interest in them (TV and other media, commercial industry, some political and religious groups, "street education" (peer groups), etc.). Clearly, there is a need and interest for a systematic and organized Personal Education that will be able to reach a great number of people. I hope that the model developed here will show that such an education is possible *without* infringing on the privacy of individuals.

It is not the concern of educational institutions

There is a view that personal education should be the concern of parents, church, etc., not educational institutions.

For centuries family, church and community have had the main role in personal education. However, there are some reasons why they are not sufficient any more in modern society.

(i) They usually have localized, often instrumental aims. In the past it did not matter, because their interests would to a great extent converge with the interest of the larger society and majority of individuals, whereas nowadays it may conflict with other life experiences. ILEA states:

> 'We live in a pluralistic society in an age of rapid social and technological change. The tradition, customs and practices - and the assumptions, attitudes and institutions which stand behind them - of the various communities which make up our society are frequently called into question.' (1987, p.5)

(ii) One of the virtues of these groups is a strong attachment among their members. However, this can be a cause of bias and some limitations in personal education (e.g. a sense of superiority of the members of a particular group over non-members).

(iii) Personal education based on tradition, rituals and conventions lacks the flexibility necessary in the modern world.

(iv) Personal education is becoming an increasingly complex area; life cannot be easily simplified as in the past. Working parents often do not have enough time, knowledge or experience (and sometimes energy and motivation) to assist the personal development of their charges adequately. At a symposium at Cornell University in 1993, Bronfenbrenner states:

> 'In the absence of good support systems, external stresses have become so great that even strong families are falling apart. The hecticness, instability and inconsistency of daily family life are rampant in all segments of our society; including the well-educated and well-to-do.'

In such a situation, educational institutions seem the best qualified places to offer a balanced and comprehensive approach for the diverse and changing society we live in. Young people would certainly benefit from a clear programme and professionals who can dedicate themselves specifically to this area. This does not mean undermining the importance of family and community, nor that a formal education should replace them, but rather that it should work in conjunction with them as an integral part of the process.

The fragmented view: it happens anyway

Some teachers think (somewhat irresponsibly) that a systematic personal education is not necessary, because 'it happens anyway'. This attitude is probably a residue of a humanistic belief that it is sufficient to provide a nice environment, and children will naturally develop into "nice" people.

It is possibly true that nowadays 'young persons, as they grow older, are learning far more from the behaviour and attitudes of those around them than they are from formal

instruction.' (Pring, 1984, p.92). This may be the case because there is not yet an adequate Personal Education with which students will gladly identify. They are forced to "pick it up", as they would have picked up basic mathematics if it was not organized in schools. The other problem with this view is that the behaviour and attitudes of others are not always good examples, they are often inconsistent and people (including teachers) do not always care how their behaviour and attitude influence others ('do what I say, not what I do' can be still heard in schools). Thirdly, although it is important, we should not overestimate the effect of observation and identification (many people spend hours watching football and yet very few know how to play). McNiff rightly comments that 'teachers who assume that the children will "learn by example" or "pick it up as they go along" do their children a disservice.' (1985, p.27)

'Ghettoising' personal education

One of the main objections to a structured course has been that it is isolating personal education in the school curriculum. MacBeath, for example, is concerned that timetabled classes would be 'releasing the ordinary classroom teacher from the responsibility for the personal education of her pupils.' (1988, p.107).

This concern arises, in my opinion, from confusion over what Personal Education is, or what it should be. If Personal Education had a well defined structure which did not overlap with other subjects (and there is enough material for that) and if it was made clear that it is nothing more and nothing less than *education*, not a substitute for care, the taught course should not affect the attitude and responsibilities of other teachers.

Personal Education undermines pupils

Askew criticizes Personal Education on the basis that it is apparently "a deficit model" (1995, p.65), which assumes that young people lack some personal knowledge and skills. If this is the case, I cannot see why it should be singled out from the rest of education. It is true that Personal Education should aim to increase awareness, understanding and some skills of pupils, but this is not reason to consider it a compensatory mechanism for the disadvantaged, instead of a part of education for all pupils. For instance, an education about self-esteem (the example used by Askew) does not need to be based on the assumption that children have low self-esteem. Some educators perhaps have started from such a premise, but it is certainly not intrinsic to Personal Education. The aim could be, rather than increasing self-esteem, to increase awareness about self-esteem and its effects, and the ability to exercise a certain level of self-control over it.

Academic subjects have priority

Another important reason why insufficient attention is paid to personal education is the "overcrowded timetable" (Pring, 1984, p.92) and focus on subjects that will be tested.
A distorted view on education, as only the means to an end, namely to discipline, conform and prepare pupils for jobs, has created a climate of obsession with competition and achievement that can be quantitatively measured. Such a situation may help pupils (at least frontrunners) to focus, but it may limit them at the same time. Admittedly, it is easier for schools to deal with pupils, and for officials to deal with schools within the framework of quantitatively measured achievements. However, this one-track road is proven to have counter-productive effects in the long term. Numerous researchers (see Sprinthall, 1980, p.341-342) agree that academic achievement does not make an

independent contribution to personal maturity and successful life. However, indices of personal and psychological development do predict success. There is also unambiguous evidence that personal empowerment has a great impact on academic achievement and adjustment. Charlton writes:

> '... there is much research evidence to suggest that young children, as well as older students, who hold internal locus of control beliefs [that what happens to them depends primarily on themselves, not circumstances] tend to be more industrious, more adjusted and higher academic achievers than their peers who hold external beliefs.' (1988, p.69)

Unfortunately, we seem to be more concerned with how to increase the efficiency of schools than pupils themselves. The latter does not always follow from the former. If pupils' well-being is the priority, Personal Education should not be viewed as waste of time. Polon is right to assert:

> 'If PSE is to be more than a time-filler we have to generate an appreciation of the intrinsic value of what we are teaching.' (1991, p.15)[11]

The individualistic position

There is a claim that we are so unique that it is impossible to develop a universally applicable Personal Education. One teacher has put it in this way: 'How can you teach me about myself?'

I believe that a general Personal Education is possible despite individual differences. In this post-modernist climate it is often forgotten that we are much more similar than different. We all have common basic faculties like thinking, feeling, communicating, deciding, doing, relating to others, etc. Concentrating on universal aspects of these abilities will not restrict their expression in particular ways. In fact, if we pay attention to these "fundamentals" we will be in a better position to develop our individuality and

originality. To use an example from a different field, in order to be a creative writer one needs to, first of all, master a grammar, syntax etc. Without this, one is not original but illiterate. Moreover, if the objective of Personal Education is not to teach pupils what they are or what they should be, but how to know better and be more in charge of themselves, it should be compatible with the respect for individual differences.

Impracticability

Another popular objection to courses of Personal Education is that personal and social aspects are all-pervading, so they cannot be taught as a separate subject.

This does not hold water either: some other subjects are also all-pervasive, but nobody objects to teaching them as a separate subject. David writes that this objection 'does not preclude the need for specific provision in school any more than a global concept of "language across the curriculum" obviates the need for the special work of the English and languages departments' (1983, p.15). Having some time to focus specifically on personal and social aspects of life would certainly be worthwhile, too.

The complexity of the subject

The attempts to integrate, organize and systematize required knowledge and skills to cover a large and complex area of Personal Education have not yet given completely satisfactory results. Pring describes the result of such a situation:

> 'Personal and social development covers so many different aspects of a pupil's development that it seems impossible to make any coherent sense of it as a curriculum area.... the area seems too vast and amorphous for coherent analysis and for formulating clear curriculum policies. Better to stick to the well-trodden paths of traditional subjects.' (1984, p.4)

Tattum also points in the same direction:

> 'Part of the problem stems from the lack of an approach which enables tutors to conceptualise the central concerns in a systematic way.' (1988, p.212)

It is true that a sound theoretical basis and an adequate model that can be widely implemented still do not exist. This work is an attempt to overcome this problem.

Inadequacy

This objection is rarely spelt out, but I feel that it is often behind scepticism about Personal Education. It may be summarized in this way: we do not know enough how human beings operate, scientific detachment and objectivity are not always applicable, so there cannot be an authority in this field.

There are two objections to this view: firstly, the rapid development of human science and other disciplines in recent years have provided us with useful knowledge that can be, and should be imparted to pupils and students. Secondly, Personal Education does not need to be authoritative and "all-knowing" in order to be effective.

Fear of indoctrination

There is a fear that a systematic Personal Education might become an instrument of social control that could be counterproductive for individual development and lead to conformity.

It is true that education has been used too many times to indoctrinate students. Nevertheless, I believe that nowadays, in liberal societies, the danger of indoctrination within mainstream education is somewhat exaggerated. Pupils and students will simply not "buy" it. It does not mean that we can be lenient with this issue. On the contrary, we

have to insure that every trace of indoctrination is rigorously eradicated if we want Personal Education to be accepted. The fact that attempts at covert indoctrination are still present even among some liberal educators might be one of the reasons why courses related to personal education have not generally achieved greater popularity among pupils. Contrary to a widespread opinion, I believe that the central problem in this respect is not teaching process and style, but how the aim of Personal Education is defined, which will be discussed in Chapter 3.

The values problem

Alexander points out that 'the area is acknowledged to be central yet value-saturated. The solution to this dilemma is usually to dodge it.' (1984, p.54)

No education, even in natural science, is completely value free (see, for example, Masschelein, 1999, p.342). Personal Education too, cannot be value free, but it does not need to be more value burdened than other subjects. The fact that it concentrates (among other things) on values themselves does not mean that it must be bound by a certain set of values. That depends again on how the aim and purpose of Personal Education are defined, which will be further elaborated in the following chapters. For the time being, it suffices to say that if we focus on the personal development of students, rather than trying to use Personal Education to 'shape the society for the future' and other similar aims, it does not need to be so value loaded or politically controversial as to jeopardise its educational value. Moreover, because controversies usually arise from specific situations, if Personal Education starts from universal areas, as I will suggest it should, it could be left to teachers and students to decide to what extent they want to delve into sensitive issues.

Non-directiveness

Hopson & Scally (1981, p. 60) write:

> 'Concern has been expressed that more self-empowered people are likely simply to be more selfish and more skilled in their abilities to manipulate others.'

Straughan, for example, criticizes PSE on that basis:

> 'Programmes of personal and social education tend to lay great emphasis upon the development of "personal and social skills", "self-knowledge", "social awareness", "life skills" and similar impressive-sounding objectives, without appearing to realize that these all need an explicit *moral* foundation if they are to function as acceptable and justifiable educational aims. Ruthless dictators, manipulative politicians and cunning confidence-tricksters will score very highly on these counts; it is such people's personal and social skills, knowledge and awareness, which further their successful careers. These are not of course the sort of people which personal and social education is hoping to produce, but there is nothing to rule them out as exemplars of such education unless we become less coy about using the word "moral" and admit that personal and social education is really aimed at *particular* personal and social goals which are deemed to be desirable - *morally* desirable.' (1982, p.24)

There are several objections to this view:

(i) The people mentioned above would probably score highly in some manipulative skills, but they could not be taken for personally and socially educated people. In fact, they are what they are because of disproportional, disharmonious development of various aspects of themselves. A comprehensive Personal Education should minimize such a possibility. Besides, if everybody develops self-awareness and personal skills it would be much more difficult for those characters to manipulate others.

(ii) Inserting moral education will not rule them out either. O'Hear is right to state that '...even the best moral education cannot guarantee a moral response'. (1995, p.216)

(iii) Admittedly, if we want to preserve autonomy, we cannot completely exclude the possibility that some people might develop in an undesirable way. No educational system can give guarantees in that respect. However, increased self-awareness and self-power minimize the risk. There is ample evidence that people who feel in charge of their lives are less aggressive and relate better to others. Hopson & Scally point out:

> 'There has been some particularly interesting research which demonstrates clearly that internally controlled people [see p.27] are more likely to help others, and, in addition, tend to be more competent as helpers. In other words, the more people take charge of their own lives, the less selfish they are likely to be.' (1981, p.75)

It is a potential challenge to authority

There are hints that some parents and teachers may be against Personal Education because it might challenge their authority.

There is indeed a "danger" that students will become more autonomous and might, (although not necessarily) question some aspects of the established ways of life. This is a risk that we have to accept if we care for people more than a framework of social life we are used to. Stanton asserts:

> 'To succeed [in developing PSE], however, might be even more threatening - to our authorities and institutions as well as to us as teachers. We would find out then whether all of us genuinely wanted real personal, social and moral education. To fail would be politically more comfortable, but not to try would be unethical as well as less interesting.' (1987, p.46)

OBJECTIONS TO THE "PERSONAL"

Some authors acknowledge the need for an education that focuses on students themselves, but they believe that the emphasis should be on the social, not personal perspective. I will take a critical look at the assumptions underlying this view:

The personal is a product of the social

There is a large group of educators (see Button, 1981; Stoate, 1983; Hargreaves *at al.*, 1988 etc.) who believe that individuals are formed by society and therefore their development should be directed through affecting the society and bringing social changes. Other important factors ("nature" or internal determinants, individual choice, and possibly transcendental factors) are not recognized, which makes this view a form of reductionism. It originates in the deterministic philosophies of positivism (Durkheim) and Marxism, and behavioural psychology.

It is hard to understand how one factor (admittedly an important one) that influences a person, can become more important than the person himself. For example, the assertion (based on the above assumption) that we are predominantly shaped by class, gender, race and culture denies an active role to the individual and allows a little chance for self-directed change. How can we hope that anybody can ever become autonomous and critically reflect on her social framework if she is fully a product of the society she lives in? Or, that an individual can integrate into a society different from the one he grew up in? Confining individuals to social categories (which are also nothing else but a product of *our* culture) leads to groups becoming more important than people, which fosters ghettoisation, rather than cooperation, permeability and exchange between individuals and cultures. We certainly have to respect social factors, but not to *assume* that they must

have the central role in forming an individual. Denying the ability of human beings to transcend their social determinants can be potentially debilitating. Of course, the individuals are part of, and affected by the society they live in, but we must not forget that the society is in turn made of the individuals and that we cannot educate society, but only individuals. This view does not imply a rejection of tradition and culture. However, it is expected that self-reliant and self-aware people will be more discriminate regarding cultural determinants, and therefore more flexible and more able to adapt to changes.

The social is more important than the personal

There is a concern (known as "blame the victim") that a concentration on the personal diverts attention from larger social issues (Fiehn, 1986; Askew, 1995). Hargreaves, for example, heavily criticizes an accent on the personal from that perspective:

> '... here we can recognize the fallacy of educational individualism, namely the belief among teachers that if every individual is encouraged to grow and develop in the appropriate way, if the school can generate autonomous, self-reliant and self-realized individuals, then society can be left with confidence to take care of itself.' (1981, p. 194)

I do not think that anybody who supports a self-empowerment model of Personal Education wants to 'leave society to take care of itself'. The point is that only 'autonomous, self-reliant and self-realized individuals' can affect society constructively. Without personal education prior to, or parallel with political and social, people will affect society in the way Hargreaves wants - not in the way they want[12]. Arbuckle writes:

> 'The vague, omnibus mass known as society becomes free only when an increasing number of individuals can stand up and, with quiet pride, say, "I, not you, am the one who determines the meaning of my life".' (1976, p.434)[13]

Hopson and Scally also support the view that an effective social change derives from personal change:

> 'We are registering here that, while the responsibility for education lies within the whole community, schools and teachers are in a unique position as agents of personal, and through that social change. Not everything is within their grasp, but through the influence and impact they can have on individuals they can effect significant results in personal development and thereby bring about eventual social change.' (1981, p.50)

This is supported by the evidence that a person who understands and is in control of himself relates to the situation and others more effectively:

> 'This is confirmed by the further research findings (Phares, 1976) that internals [see p.27] are more committed to social and political action than externals. This is very important because of the concern sometimes expressed to us that with all this emphasis on personal development, what about other people and the community in general? The message from the research studies is clear - the more young people feel that they do have some power to influence what happens to them, the more they will use that power for the benefit of others and the community.' (*ibid.*, p.75)

It seems that Personal Education that increases self-awareness and self-power can lead towards constructive and cooperative action and at the same time preserve individuality and diversity.

Clarifying the "personal"

I believe that the stigma attached to the term *personal* exists because it is often identified with individualistic and selfish. For this reason it is important to clarify what this term means in this context.

Personal Education is education about persons themselves. It explores the ways we relate to ourselves, others and the world. The term "personal" in this sense includes all the aspects of a person. Thus, the social is not excluded. It is considered an integral part of the personal (not necessarily in opposition to the individual). To quote White, 'PSE should be directed to the promotion of each pupil's well being... which includes within it care for others' well-being...' (1989, p.10). This statement is important because it points out that the state of personal well-being depends also on one's relations with others. However, personal is seen as a wider category than social (after all, one is not always with others, but is always with oneself).

The term *personal* also indicates that even social categories like cooperation, morality, care etc., have to emerge from within an individual if we want them to be genuine. In other words, unless social education is *personalized,* it will always be perceived by pupils as something from outside, or even worse, from above. However, although it is likely that Personal Education will (indirectly) contribute to some social changes, I do not suggest that it is an answer to all social problems, but that a top-down approach (affecting individuals through the social changes) has to be combined with a bottom-up approach (affecting society through the personal education of individuals). As Pring points out, 'by helping the child to develop certain personal values, one is inevitably affecting the sort of society that we are to live in.' (1982a, p.137)

I have attempted in this chapter to draw attention to the importance of personal education. I have also argued that some of known objections to a systematic personal education are unfounded, and that the other objections can be overcome. In the following chapter, I will assess to what extent the existing practices in this field have succeeded in meeting demands of personal education in modern society.

Chapter 2

ANALYSIS AND EVALUATION OF EXISTING MODELS AND METHODS RELATED TO PERSONAL EDUCATION

'We don't actually know what the true picture is but it does seem that everyone is doing something different.'

Chief Adviser (in Wallace, 1987, p.86)

A brief historical overview

Personal education is as old as education itself, and the ancient world was very interested in it. All major religious and philosophical doctrines are concerned to a great extent with personal education (in its wider sense that includes social and moral elements). The teachings of Buddha and Confucius are two prominent, although very different examples. In Europe, personal education based on self-knowledge and self-understanding was the central issue for Socrates and many other thinkers. Plato for example, speaks about *techne tou biou* ("the art of living"), while the Roman writer Apuleius states '... you cannot live in any other way than by cultivating the soul.'.

After the Christian Church established its authority in Europe, personal education was still important (one may recall St. Augustine's *Confessions,* for example), but took a different turn. Generally, there was a trend to firmly link personal education to the religious and moral doctrines of the church (traces of this attitude can be recognised in the fact that until recently personal education commonly appeared under the name of Pastoral Care). However, every transition period, every step towards relaxing the grip of the dominant ideology, has shown renewed interest in developing personal education. During the Renaissance for example, it was present in Castiglione's *Courtier*, Erasmus'

The Education of a Christian Prince and John Amos Comenius' *The Great Didactic.* The writing of Montaigne from that period is still refreshingly relevant:

> 'Teach the [child]... what principles govern our emotions and the physiology of so many and diverse stirrings within us. For it seems to me that the first lessons with which we should irrigate his mind should be those which teach him to know himself.' (1580 [1991], p.178)

When the secular views based on natural science took over Christian ideology, the development of personal education was hampered for somewhat different reasons. A reductionist view on human nature (as a result of an attempt to implant the methodology of natural science on studying human beings, especially in Psychology during the reign of Behaviourism) combined with Dewey's influential extrovert pragmatism led to a neglect of the inner, personal life. However, the limitations of such an education have been soon realised. From the late 1960s the interest in an education that would at least to some extent focus on persons themselves was revived, resulting in a huge proliferation of materials and courses that incorporated in one way or another some aspects of personal education. In this chapter I will mainly concentrate on that period (the last 20-30 years) in the United Kingdom (other countries are included only if they have influenced or are influenced by the UK). It does not mean that nothing happens elsewhere, only that it remains beyond the scope of this work.

In order to obtain a clearer picture of the present situation, I have analysed separately a number of models and methods. However, one needs to bear in mind that in practice they are not strictly divided. They often overlap, include or are substitutes for each other (for example, in some schools tutorials are separated from PSE, others consider tutorials part of PSE, while some schools identify PSE with tutorials).

MODELS

THE WHOLE-SCHOOL APPROACH[14]

There are a number of educators (Marland 1974, Hamblin 1978, Pring 1984, and others) who believe that the best way to teach personal and social education is not through a specific course but through the atmosphere and attitude of the whole school. It is known as the "caught, not taught" argument, with an emphasis on the process rather than content. Brown writes:

> 'There was a time when few schools put PSE on the timetable. They would have claimed that personal education arose out of relationships between pupils and the teacher, especially in extra-curricular activities, and that social education was achieved through the experience of schooling itself: learning to live with others, to share experience in sport, drama etc., to develop loyalty and a sense of pride and identity.' (1995, p.107)

The school atmosphere and teachers' attitudes are undoubtedly important factors for pupils' personal development. Power & Raimer rightly point out that 'attention must be given to the "hidden curriculum" of the school, composed of those values underlying school discipline and teacher/student relationship.' (1978, p.115) It should not be forgotten that 'classroom atmosphere, the active mode of learning, relationships between teacher and pupil (i.e. authoritarian or non-authoritarian), and the strategies for involving pupils in deliberation and reflective learning' (Pring, 1984, p.121) are factors that primarily depend on and should be a concern of the whole school policy and every teacher irrespective of his or her subject. However, this does not mean that pupils should be left without systematic education related to their personal development. There are several reasons why the whole-school approach may not be sufficient.

The biggest problem with relying only on this approach to deliver personal education is that it is not comprehensive and systematic. It can help pupils to develop some social skills or increase their self-esteem, but this cannot be considered comprehensive personal education. As Bond puts it 'PSE is not simply a matter of raising self-concept and "getting on" with others. There is more to it than that.' (1988, p. 330) Although the atmosphere of the school and attitude of teachers can greatly affect the learning process, they do not in themselves provide systematic education. For example, a non-authoritarian atmosphere may facilitate personal development better than an authoritarian atmosphere. However, this will not necessarily touch on every aspect of pupils' lives. Personal Education too needs a time-slot to impart theoretical or practical knowledge, to enable reflection on and the discussion of certain issues and so on, and in this respect it is not different from other subjects. There is certainly much to be learned about emotions, thinking, perception, relationships, decisions etc. that can be of great practical value for students and that cannot be fully and systematically captured only from school atmosphere.

It is difficult to organize and appraise. Because it is blended with other aspects of school life it is hard to pinpoint its domain and easy to leave it to "spontaneous" processes. Aware of this, Hellwig warns:

> 'When schools attempt to take a major concept on board without working it through... the result is similar to playing a game without knowing the rules, or the object of the game.'(1989, p.9)

It is rarely consistent and it can biased. Even if a school has an agreed policy, it is likely that different teachers will have different, sometimes contradictory attitudes. Also, it would be too idealistic to expect teachers to care for every pupil equally. They naturally like some pupils more than others, and do not like some at all.

It is limited. It does not prepare students for situations out of and after school, where they will be exposed to different (often harsher) experiences.

David summarizes the growing awareness of the insufficiency of this approach:

> 'The complexities of a changing society make it essential that schools attempt to develop all the inner resources of students, emotional as well as intellectual. This development cannot be achieved in an *ad hoc* manner, or by dependence on the ethos of the school alone. It requires constructive thinking and planning, and properly structured programmes.' (1983, p.9)

Despite its appeal, it does not seem that the whole-school approach on its own is enough for the whole-person education. I believe that Watkins is right when he states that 'the days when PSE was described by its proponents as more importantly process than content are behind us.' (1995, p.131) This is not to say that the atmosphere and ethos of the school can be neglected. No personal education programme can be effective if it goes against the tide of the school climate. If the whole school does not foster self-respect and mutual respect, open-mindedness and autonomy, trust and self-awareness or 'exerts a destruction of [pupils] dignity' (Hargreaves, 1982, p.17), it is unlikely that a time-tabled Personal Education can achieve much (except perhaps in contributing to students' understanding that it is not 'all their fault'). Thus, both the whole-school approach and time-tabled courses should have their place in education and need to support and work in conjunction with each other. Authorities also take this view. NCC, for example, states:

> 'Personal and social development through the curriculum cannot be left to chance but needs to be co-ordinated as an explicit part of a school's whole curriculum policy, both inside and outside the formal timetable.' (1990b, point 10)

Some educators agree that PSE should be taught, but only within other academic subjects. However, there are a number of objections to this view, too.

There is not enough time. It is unlikely that teachers will pay sufficient attention to personal education if it is at the expense of time designated for their own subjects. Preparation for examinations will sooner or later have priority and take over. This concern is confirmed by the National Confederation of Parent-Teacher Associations (NCPTA, 1991) survey of 2051 parent-teachers associations that shows that 64% of these do not consider that staff have adequate time to develop pastoral contact with pupils, and that this is one of the most important problems facing schools.

It is haphazard, uncoordinated and unorganised. The Committee on the Curriculum and Organization of Secondary Schools (CCOSS) reports:

> '...Personal and social education is in many schools in a highly confused state at present. It suffers from severe fragmentation in various parts of the school timetable and seen from the pupil point of view, lacks coherence.' (1984, 3.9.31)

Pring vividly depicts a difficulty with having coherent PSE taught within other subjects:

> 'Presumably the English teacher introducing *Middlemarch*, the history teacher dealing with the social consequences of the civil War, the R. E. teacher explaining various religious ideals, the house tutor helping a pupil through some emotional difficulty, the P. E. teacher persuading the rugger team to grit their teeth in the face of fierce opposition - all would claim with justification to be contributing to the personal and social development of the pupils. How can one make coherent curriculum sense out of such a wide range of classroom activities, teaching objectives, sought-for skills, attitudes, habits, values?' (1982a, p.136)

It is, indeed, very difficult to plan it as a whole school policy. Wakeman warns:

> 'The personal, social and moral development of our children is far too important to be left to accident, haphazard or poorly planned programmes of teaching. We need carefully constructed aims and sound planning principles, together with coordinated programmes of work for our young people.' (1984, p.27)

Fragmentation, Omissions and Duplications. As Andrews points out '[t]he 10 national curriculum subjects do not represent the totality of human experience.' (1990, p.39) If we rely only on these subjects, some areas of personal education are missed completely, some are duplicated and most of them are dealt with in a fragmented way. MacBeath also highlights this problem:

> 'The add-in approach is limited because... [it is not] always easy to find a home within the traditional subject structure and existing expertise of teachers for many of the emerging issues.' (1988, p.10-11)

Nobody takes responsibility for it. This problem is pointed out by Hargreaves *at al.*:

> 'It is commonly argued that PSE ... is the responsibility of *all* teachers, but once that position has been taken, it is all too easy for PSE then to fall into the cracks between the secondary school's subject departments and become the responsibility of none.' (1988, p.28)

The focus is always somewhere else. Curriculum subjects inevitably deal with personal education from their specific perspectives. And yet, as Mosher and Sprinthall rightly noticed 'learning about Macbeth's emotions is not ... systematically learning about one's own emotions.' (1970, p.915)

Unqualified staff. Numerous studies (see, for example, Quicke, 1986) show the inadequacy of teachers drawn from other subject disciplines. Lee is right to caution that

'the combination of non-specialist teachers... and low-status work is not conductive to good teaching' (1982, p.14).

To summarize, it is true that all the subjects *contribute* to the personal and social development of pupils and students, but they do not explicitly provide Personal Education. Murray points out that '[t]here is limited evidence of successful integration of PSE with National Curriculum subjects.' (1998, p.31)

There are many areas that can be dealt with in a cross-curricular manner. In fact, all of the themes identified by NCC Circular Number 6 (1990b): health education, careers education, economic and industrial understanding, environmental education and citizenship, can be cross-curricular, as recommended, but this should not be identified with the whole of Personal Education and be an excuse for not having a separate course. Students need a specifically designated time to be able to focus on their personal development. Only timetabled Personal Education with clear boundaries can satisfy the necessary conditions for this type of work: qualified facilitators, comprehensiveness, structure and organization, high quality and equal status. I would like to emphasize however, that this certainly does not imply exclusion of elements of personal education from whole school policy and other subjects. A CCOSS (1984, 3.9.37) report states:

> 'The function of a separate course in personal and social education is not to evacuate other subjects of the elements of personal and social education which they doubtless contain. Rather its function is to bring many aspects of personal and social education into a more coherent shape and to serve as an important linking device between the wide range of subjects followed by pupils.'

Art and Humanities

Special attention needs to be paid to Arts and Humanities because many educators believe that the main purpose of these subjects lies in their contribution to personal and social education (see Pring, 1984, from p.119). They are naturally closer to personal education than other subjects and, if properly taught, they can avoid at least some of the objections mentioned above. However, they still approach personal education indirectly, which can have the following limitations. Personal education may be sidetracked by the subject matter (e.g. diction and pronunciation in reciting a poem, acting skills in dramatising, or memorising dates in History). Some students may not have an inclination towards the arts or an interest in the materials or events that are used, and for that reason fail to gain the benefits of the personal education, too. It is also assumed that students can easily translate and apply insights from historical, natural or narrative events to their everyday lives, but this might not be the case. As Mosher and Sprinthall rightly notice 'learning about Macbeth's emotions is not ... systematically learning about one's own emotions.' (1970, p.915) I believe that the majority of pupils today want, need and deserve a subject that relates *directly* to their immediate experience rather than being mediated through the lives and experiences of other (real or fictional) characters. On top of this, the problem of fragmentation, omissions, and duplications still remains. As Pring points out, 'the 'humanities' is too frequently... disintegrated into separate subjects, each with a syllabus to follow and a mode of instruction suitable for examinations rather than for the deliberative reflection that is required for the exploration of values.' (1984, p.121). For this reason, the most interesting programmes for personal education appear to be so called *integrated courses* that cross the traditional boundaries between subjects (*ibid.*, p.119) and in doing so are able to avoid these weaknesses. Two prominent examples can be singled out. *Man: A Course of Study* was originally developed in USA,

but was also implemented in this country. It starts from the question of what makes us distinctly human, and proceeds by comparing human and animal life and some different societies. A series of games, simulation exercises, and activities are devised to help students to master some key ideas. *The Humanities Curriculum Project*, directed by Lawrence Stenhouse, is based on enquires and discussions about controversial issues such as violence, war, authority, gender, race, poverty, etc. These programmes had an important role in the evolution of systematic personal education in this country. In my view, their important contribution lies in showing the advantages of integrated programmes, and in doing so, they implicitly underline the value of programmes that focus specifically on personal and social education – the position argued for in this thesis. Nevertheless, they are open to some objections. Regarding the content, it could be objected that there is more to personal education than examining controversial issues or differences between animal and human life. Also, discussion, as the main method, has its limitations and needs to be combined with other methods (see p.78 and p.227). However, these objections are not insurmountable. After all, both the content and methods can be altered or expanded (this has already been attempted, see, for example, Liss, 1977, p,17). However, if the main purpose of such programmes is indeed personal and social education, it seems to me that it would be more appropriate to call them so. Of course, the name itself is not important. However, using terms such as Personal Education or PSE would be a constant reminder what the priorities should be, which could prevent the focus shifting inadvertently from these central concerns. Of course, some elements of literature, expressive art or history would still play a part (as they do in the model developed in this thesis), but it would be clear that their role is facilitative. Bearing this in mind, I will now turn to the courses that appear under the name PSE.

PERSONAL AND SOCIAL EDUCATION

Personal and Social Education with its numerous variants (*Personal and Social Development* (APU, 1981); *Personal, Social and Moral Education* (Wakeman, 1984); *Preparation for Life* (Wilcox *at al.*, 1984); *Personal, Social and Health Education* (PSHEd), *Social, Personal and Career Education* (SPACE) etc.) is quite a diverse area, different in its scope, content and form from case to case. Sometimes it includes Pastoral Care or Tutorials, for example, sometimes it is included in Pastoral Care and Tutorials. Askew, & Carnell write:

> 'PSE is a much contested area. Teachers tell us that they are not clear what the relationship is between personal and social education and personal and social development. Arguments relate to the role of the school and the role of the teacher, and whether or not a focus on personal and social education has a valuable place within the curriculum. There is confusion and disagreement about exactly what the goals are for personal and social education.' (1995, p.20)

In this part I will focus on specifically designed, timetabled PSE courses that comply with the following definition (although this definition is not necessarily limited to timetabled PSE):

> 'The term PSE refers to those elements of the curriculum designed specifically to promote personal and social development.' (Andrews, 1990, p.39)

Structured PSE is a relatively new phenomenon. In 1995, Brown writes that 'only within the last decade PSE has become a recognized element of the curriculum in most comprehensive schools'. (p.107) Although there were traces of PSE in the 1950s and 1960s within Social Studies and Community Studies, the important moment for its development was the Newsom report in 1963. Shipman (1974, p.61) for example asserts that '[t]he decade following the publication of the Newsom Report was one of dramatic

growth in large-scale innovation in the humanities/social education area.' However, only since the mid-1970s has PSE received official support. The influence of humanistic "pupil-centred" education and a dramatic collapse in the youth employment market were strong contributing factors. McNiff writes that PSE courses appeared in response to a number of needs and pressures:

> 'teachers' and schools' perceptions of necessary personal and social characteristics in a rapidly changing society; problems of motivation and purpose among young people no longer guaranteed employment after school; and, not least, teachers own survival needs in coping with the growing disaffection and disillusionment that can result from this shrinking of hope and opportunity among their pupils.' (1985, p.27)

In the 1980s interest in PSE increased to the extent that PSE became 'a priority area in current educational thinking.' (*ibid.*, p.8). Her Majesty's Inspectorate concludes:

> '...there are grounds for expecting PSE courses to make an increasingly valuable contribution within the pattern of a school's whole curriculum.' (1988, p.22)

In 1989, DES published a guideline for PSE:

> 'PSE is concerned with qualities and attitudes, knowledge and understanding, and abilities and skills in relation to oneself and others, social responsibilities and morality. It helps pupils to be considerate and enterprising in the present, while it prepares them for an informed and active involvement in family, social, economic and civil life. It plays an important part in bringing relevance, breadth and balance to the curriculum.' (p.1)

In the same year, NAPCE suggests that timetabled PSE courses should 'provide a vehicle for direct work by specialists in various aspects of PSE (health education, careers education, political education, sex education, etc.)' (1989, p.2).

Although it is very difficult to evaluate PSE because of its diversity, I believe that it is possible to make some general remarks about the situation at present.

Status

In practice, PSE still has a peripheral position and it is considered among officials, teachers and pupils less important and of lesser priority than academic subjects. According to Brown, '"official" encouragement for PSE has been so non-specific as to be almost vacuous.' (1995, p.107) Many PSE teachers complain of a lack of resources, low priority in timetabling and staffing, and lack of INSET. Pupils regard PSE often as 'not real work' even if they do enjoy it. (*ibid.* p.109)

Its unpopularity can partly be explained by the historical legacy of the Newsom report (that was also known as *Initiatives for low attainers*). PSE still has an aura of the course for low achievers. Evans *at al.* write:

> 'At times the Personal and Social Education in schools is so arranged that it seems to be a genuine option only for the least academically able. Thus, unless part of a genuine core curriculum for all, PSMEd can be stigmatised as a low-status part of the curriculum.' (1987, p.225)

Structure, planning and organization

Numerous studies point out the importance of planning and organization. MacBeath states:

> 'It would appear that those which offer most structure, or where there is a clear purpose and agenda for working through it, are most successful.' (1988, p.118)

HMI also reports that pupils enjoy PSE if it is well structured (as cited in Brown, 1995, p.113). And yet, even many good programmes (for example *The MYSELF Project*, Beattie, 1987) lack a coherent structure.

Brown writes that 'PSE differed widely in schools in terms of resources it used and the way it was organized'. (1995, p.109) It is mainly developed locally, in individual schools, and as Edwards and Blades point out, 'it is difficult for a school in isolation to achieve a coherent integrated approach to personal and social education...'. (1985, p.23) Common networks or cooperation do not seem to exist. Planning is seldom more than elementary so that teachers are left to 'do their own thing' and there is no co-ordination with other areas of the curriculum. It has been noticed that in such a situation controversial issues are avoided or treated superficially. HMI reports:

> 'Whilst there was evidence of curriculum planning, few schemes of work provided a clear rationale, drew out internal coherence, or specified content in sufficient detail to help often large teams of teachers inexperienced in the subject matter and pedagogy of PSE... Evaluation of courses is weak and class teachers are reluctant conscripts to PSE while in other cases teachers who are anxious to teach PSE are not able to do so.' (1991, p.1)

Content

There is a widespread confusion about what the content of PSE should be. A lack of clear definition and content enables schools to treat the timetabled PSE as a ragbag for anything that cannot be fitted in other subjects, from discipline to visiting the elderly and career opportunities (see HMI, 1979, p.221). Although HMI (1977) reports that most schools instituted separate programmes, each school has been constructing its own individual curriculum from an almost endless permutation of possible topic areas such as health education, careers education, moral education, parentcraft, political education,

citizenship, community service, world studies, economic education and many more (CCOSS, 1984). Lee (1982) lists the following common areas of Personal and Social Development: Political education, Industrial awareness, Multi-cultural awareness, Environmental education, Health education, Moral Education etc. The 1988 HMI Survey (based on visits to 21 secondary schools in England and Wales in 1986-87) reveals heavy emphasis on Health education (80%) Careers education (60%) Political Education (55%) and Moral and Religious education (50%).

For all the variety of the subjects mentioned above, it is not difficult to notice that there is actually very little focus on personal awareness and development. Pring rightly asserts:

> 'Young people are given instead lots of information (about jobs, training schemes, contraception, political parties, income tax, world religions) and social and life skills. All those may be important. But they are not a substitute for personal development with which they are wrongly confused.' (1987, p.59)

Thus, although PSE is timetabled in many schools, it seems that the most of existing courses still do not offer an adequate and comprehensive Personal Education.

Unspecified time-tabled PSE

Occasionally schools have a slot for PSE with a very loose programme where school staff (usually chosen on the basis that they need some extra hours) focus on a problem of the day. I have not seriously considered this possibility because it is not really education, but has at its best a remedial or crisis-prevention purpose. It is worth mentioning only because it is often a reason for an unpopularity of PSE courses among pupils who find them 'confusing and a waste of time'.

PASTORAL CARE

Pastoral Care is still a very popular model of Personal Education, especially in England and Wales, and has even been exported to Australia, New Zealand (combined with counselling, see Arnott, 1994) and Singapore (together with career guidance).

Most authors who write about Pastoral Care agree that it is very difficult to define. Lang & Hyde point out that '[there are] fundamental problems concerned with the absence both of theoretical construct and an accepted definition of the term pastoral care.' (as cited in Lang, 1994, p.27)

An additional problem in forming a coherent picture is the fact that the purpose and function of Pastoral Care have often changed since World War II. Lang (1994) sums up its development as follows: in the late 1950s and early 1960s 'the management and control of students were of primary interest to schools. Emphasis... was placed on administrative and organizational structures.' The late 1960s brought 'increasing awareness that a significant number of students faced severe learning and personal problems. Increased support was provided in schools for personal, vocational and educational counselling.' Only in the mid 1970s was Pastoral Care officially recognized, and in the early 1980s we witnessed the 'emergence of "pastoral curricula" focused on personal, social and moral development, and the acquisition of personal and interpersonal skills'. The mid- to late 1980s brought 'changes in curriculum and pedagogy together with an emphasis on school-level change and collective decision-making.'

Lang (1986, 1989), Best *et al* (1980), Clemett and Pearce (1986) and others have drawn attention to a number of problems and contradictions relating to Pastoral Care that start from the very name. The term Pastoral Care is open to very different interpretations and

with its religious and paternalistic connotation contradicts in essence liberal, pluralistic education. McLaughlin writes that 'the term "pastoral" is an extremely vague, unhelpful - and indeed a possibly misleading and dangerous - one.' (1982, p. 35)

Of course, the name itself is not of great significance (at the end of the day, it could be easily changed), but there are other, more serious objections to this approach.

Although Pastoral Care is often identified with PSE, in practice it has more to do with control, discipline, containment, crisis response and administration than with education:

> '... it was argued and accepted that the pastoral systems were there primarily to support the existing curricular system.' (Clemett and Pearce 1986, p. 8).

Consequently, Pastoral Care does not pay attention equally to every pupil. It is mostly concerned with a particular group - "trouble makers", and if pupils learn anything, it is about normative roles and adjustment:

> '...Pastoral Care is a consciously evolved device for managing a potentially explosive situation, which enables the teacher to remain in control.' (Best *at al.*, 1980, p.11)

At its best, Pastoral Care can be supportive, at its worst - punitive. Quicke holds the view that 'in the final analysis, whatever their ideals, their aims-in-practice are about getting pupils to obey authority or conform to social norms.' (1985, p.97)

This might account for its unpopularity among teachers and pupils. An unofficial version (among teachers) is that Pastoral Care '... is a nuisance, a "crashing bore", an impossible, impractical, and largely unnecessary diversion from the real jobs of teaching' often connected with punishment and disciplinary procedure, collecting dinner money or enlisting sport teams. (Best, *at al.*, 1980, p.10) For the majority of pupils '[t]he pastoral

period is a blank beginning to the school day... which merely fills the time with incidental talk or reading.' (O'Sullivan, 1987, p.56)

Care for pupils (pastoral or not) is an important aspect of the educational profession, and it should be an integral part of school life and the responsibility of all teachers, but should not be confused with Personal Education. Milner points out:

> 'As our American colleagues repeatedly tell us, change - constant, accelerating, ubiquitous - is the most striking characteristic of the world we live in. But our educational system has not yet recognized this fact, that the abilities and attitudes required to deal adequately with change are those of the highest priority. It is not beyond our ingenuity to design school environments which can help young people to master concepts necessary to survival in a rapidly changing world, if we can recognize that these changes have advanced beyond the point where traditional pastoral-care provision is sufficient.' (1980, p.130)

Thus, although it has had a historically significant role, Pastoral Care cannot be equivalent to or a substitute for Personal Education. Hughes rightly concludes that '[t]his conception is strikingly out of phase with current approaches and practices' (1980, p. 26).

SOCIAL EDUCATION

Social Education in its broadest sense appears as complex and diverse as Pastoral Care. It includes several categories: Social Training, Social Studies and Social Education.

Social Training is mainly concerned with the development of the skills necessary to participate in society. It has never been highly regarded, and some authors are at pains to point out the difference between social training and social education. Pring writes 'to

learn how to vote may be a useful social training, but this does not make it a social education.' (1975, p.17) He criticizes Newsom teaching for not providing social education at all, but only a 'limited diet of social training' (*ibid.*, p.15) and 'social training, in the narrow and descriptive sense, must be distinguished from the social education...' (*ibid.*, p.17-18).

Social Studies originally emerged after the 1944 Education Act. They were unstructured, non-examined and associated with less able pupils. So, after a while they almost disappeared because of their low status. They were resurrected again as "new social studies", which made the work more academic and more examinable but less relevant, adding just another subject to the curriculum:

> 'Instead of developing skills for critical thinking, in the way the developers hoped, pupils simply acquired and regurgitated academic knowledge "about" society.' (Hargreaves *at al,* 1988, p.32)

Social Education. In order to become more relevant, Social Education programmes (for example, *The Schools Council Social Education Project; The Humanities Curriculum Project; "Man: a Course of Study"*), have made a shift towards the personal. Indeed, MacBeath, argues that the emphasis on 'the personal development aspect distinguishes social "education" from social "studies"'. (1986, p.47)

Nevertheless, Social Education has never managed to gain popularity and firmly establish itself. It was criticized on various points. In most cases it could not avoid politicisation and has been accused either of trying to bring social change or perpetuating the societal *status quo.* Even worse, it has been found irrelevant:

> 'The Scottish Social Education Project reported that the social education, or guidance period, tended to be viewed by pupils as a waste of time, if in some cases an enjoyable waste of time. By teachers it was often seen as a "hotch potch" of topics and issues without any apparent conceptual framework and disciplined approach. More structured and thought through modular courses such as 16 plus "Personal and Social Development" may get a better press, but are still generally seen as the soft end of the curriculum, in whose company no aspiring and intelligent young person would wish to be seen.' (MacBeath, 1986, p.115)

The receding popularity of Social Education is shown in the fact that the entry in British Education Index disappeared after 1976.

Even if the problems of organization and structure were overcome, Social Education would still be perceived by students as something from "above", an instrument of social control. Paulo Friere wrote that '...the fundamental spirit of human promotion as in education, is the liberation of man, never his domestication, and that this liberation commences in the measure in which this same man reflects on himself and on his condition in the world in which, and with which, he is.' (as cited in Hopson & Scally, 1981, p. 29) Thus, to have an effective and relevant social education, the social aspect of an individual needs to be considered as an integral part of the personal (not the other way around). As Pring points out, '... until a person has explored and attended to himself... his relations with others will be contaminated and at the best will be less productive and at the worst will be destructive.' (1982, p.32).

To conclude, Social Education seen in its narrowest sense, as an education about the ways people relate to each other, should be part of Personal Education. The other, more global areas, as politics, social institutions, media, peace (and war) etc. could be incorporated in Social Studies or other curriculum subjects.

EDUCATION FOR CITIZENSHIP (CIVIC EDUCATION)

Civic education is defined in the *International Encyclopedia of Education* as follows:

> 'Civic education is broadly concerned with the development of citizenship or civic competence by conveying the unique meaning, obligation and virtue of citizenship in a particular society or the acquisition of values, dispositions, and skills appropriate to that society.' (Hursh, 1995, p.767)

The view of education for citizenship in the UK largely corresponds to this definition. In the words of Duncan Graham, Chairman of the National Curriculum Council, education for citizenship 'helps each pupil to understand the duties, responsibilities and rights of every citizen and promotes concern for the values by which a civilized society is identified - justice, democracy, respect for the rule of law.' (NCC, 1990a, *foreword*). The same paper specifies the aims of this type of education in the following way:

> '...to establish the importance of positive, participative citizenship and provide the motivation to join in; help pupils to acquire and understand essential information on which to base the development of their skills, values and attitudes towards citizenship.' (*ibid.*, p.2)

On closer inspection, however, the situation becomes more complicated. McLaughlin (1992) suggests that there are two approaches to citizenship education: minimalist and maximalist. Although they should be observed in terms of a continuum, it is worthwhile to highlight the difference between them. Inman and Buck write that the minimalist approach is 'largely concerned with: the provision of information about society and with the socialization of young people into a given and often taken-for-granted society. Such a model stresses duties and responsibilities and has little concern for developing pupil's critical powers. At one extreme, such an education endeavours to produce what some have described as "new moral soldiers" or "active citizens in uniform".' (1995, p.90)[15]

Even if we put aside the inadequacies of an education that 'may involve merely an unreflective socialisation into the political and social *status quo*' (McLaughlin, 1992, p.238), the problem of its impracticability would remain. I believe that the majority of young people today have outgrown this educational model, therefore it is unlikely to produce desired effects. If pupils and students feel that educators want to shape them or push them in a certain direction, the effect will be negligible or opposite to that intended (especially if it does not correspond to their experience). Pupils may pretend that they accept what is taught but covertly foster different ideas and attitudes, sometimes defiantly. If they learn anything, it will be how to lie.[16]

The maximalist conception assigns a more active role to those educated, so it is generally less indoctrinatory. A Manchester Education Department statement is quoted as an example (in Inman and Back, 1995, p.91):

> 'Young people should develop the skills, attitudes, knowledge and values which enable them to take control of and responsibility for their own lives, fulfilling each individual's potential and ability to do so; to work together to bring about constructive and positive change and to achieve a more just world in which power and resources are more equally shared. This process should begin in the early years and continue throughout the entire educational experience.' (1991, p.1)

It is easy to agree with the ideals of the above statement, but it seems that in practice even a maximalist position often appears narrow. It does not matter how many times some authors insist on the importance of self-awareness and self-knowledge, these elements always have a secondary, facilitative role. Inman and Buck, for example, write:

> 'For us the theme, which underpins all exploration of ourselves, is citizenship, as it is citizenship education, which makes explicit a central concern: the relationship between the individual and society.' (1995, p. 95)

An overall impression is that even when proponents of citizenship education try hard to move away from a minimalist position, they do not always seem to succeed. A recent report of the Advisory Group on Citizenship makes, for example, an almost paradoxical claim: 'volunteering and voluntary service are necessary [conditions for full citizenship]'. (QCA, 1998 p.10) It is hard to imagine that an activity that is *necessarily* expected from people in order to be citizens can really be voluntary. Even if the above statement is interpreted differently, it seems to me that education that denies full citizenship to societies or individuals who do not value or participate in voluntary activities can hardly avoid an indoctrinatory overtone[17].

To sum up, while the advocates of citizenship education claim that 'citizenship education must be central to... personal development' (Inman and Buck, 1995 p.94) I suggest that personal development should be central to citizenship education. As Polon puts it, '[t]he object is that children should know themselves, rather then that they should know scraps of information about current political issues.' (1991, p.15) The arguments in support of this view have been outlined in the previous chapter (p.33-36) and will be elaborated further in the chapters on the Aim and Content of Personal Education.

The above position, of course, does not imply that wide social issues should be left neglected, but that they need to be treated separately, within appropriate frameworks. Citizenship education should have its place in the curriculum (and it will indeed be a requirement from 2002)[18]. However, with its focus on only one role that individuals have in life, it is not considered encompassing enough to be a substitute or niche for personal education. It is significant that even propagators of citizenship education warn against 'conflating and confusing' PSE and citizenship education. (QCA, 1998 p.20)

MORAL EDUCATION

There have been numerous attempts to organize systematic moral education in schools, as for example, John Wilson's *First steps in morality*, Farmington Trust; Schools Council Project in Moral Education: *Lifeline*; School Council Moral Education 8 - 13 Project: *Startline*; *The Humanities Curriculum Project*, etc. Straughan (1988) distinguishes several categories of Moral Education:

Value transmission: the traditional method in which a teacher teaches "proper" values from a position of authority and expects pupils to accept them, more or less as they do with other subjects. This way has been heavily criticized in recent years for ineffectiveness, contradicting liberal education (suppressing autonomy) and possible indoctrination. To quote Peters, one of its prominent critics:

> 'Doing the done thing for conformity's sake seems a stifling corruption of the moral life, and it is inherently unstable outside a confined context; for a second-hand form of behaviour is very susceptible to temptations and disintegrates when external pressures and incentives are withdrawn.' (1981b, p.75)

Value neutrality (e.g. Schools Council Nuffield Humanities Project, already mentioned on p.46) aims to help students to arrive at and develop their own moral positions through, for example, discussing some controversial issues. The teacher is expected to refrain from imposing his own views. Pring writes that 'the much discussed "neutral role" of the teacher arose from the need to protect the deliberations from being swayed by the authority of the teacher, rather than by the authority of the evidence, and to promote reflective rather than didactic reasoning that would lead to personally significant decisions.' (1984, p.120). "Neutrality", however, does not mean non-interference. A teacher' influence is based on organisation of procedures, protecting rational discussion

and ensuring appropriate sources. Nevertheless, although the interest in this method persisted since 70s it has also stirred some controversy. Straughan, for example, writes that 'there has been much disagreement over whether such neutrality is possible in the classroom, and if so whether it is morally and educationally desirable.' (1988, p.16)

Value clarification (especially popular in USA and Canada, see for example, Raths, *at al.*, 1978) is only superficially similar to the above method. The emphasis is not so much on *forming* values on the basis of existing evidence, reflection and discussion, but on becoming aware, bringing existing values to the surface. Non-interference is therefore taken a step further, which has been criticised on the basis that it means, in fact, taking up a particular value stand. Lock, for example, writes that 'according to Kathleen Gow... what looks like a liberal tolerance of conflicting opinion is, in practice, education in moral relativism and individual utilitarianism.' (1981, p.61) Even if the above charge is considered too strong, value clarification remains a contentious approach.

The development of moral reasoning is inevitably linked to the most prominent figure in the field, Lawrence Kohlberg. Kohlberg claims that moral development consists of six qualitatively distinct stages. What distinguishes these stages is *reasoning* about moral issues that becomes progressively more sophisticated and complex. The method used to locate them is analysing responses to some hypothetical moral dilemmas (e.g. whether it could be justifiable to steal in order to save a life). Kohlberg also believed that discussion about such dilemmas could accelerate an individual's progress through the stages. His work had a big impact on Moral Education. In my view, his most important contributions lie in highlighting the complexity of moral development, and in offering an alternative to prescriptive moral education without falling into a relativist position. However, his theory

has been subjected to considerable criticism, too. Many critics would agree that moral reasoning, although important, does not seem sufficient to make one a moral person. Blum, L.A. (1994), for example, criticizes Kohlberg for insisting mostly on moral judgement, ignoring perception and considering an action only a consequence. An affective component also seems neglected[19]. All this implies that moral development is related to development of other aspects of the person (awareness, understanding, affect, self-control, interpersonal and intrapersonal dimensions, etc.). The implication, relevant for personal education, is that moral development can only be an integral part of the whole personal development and should not be treated in isolation. This point will have a bearing on the argument that advocates the systematic use of the model developed it this thesis, which will be discussed in the chapter *Practical application* (p.223).

Apart from the particular criticisms of the approaches mentioned above, there are several general objections to Moral Education worth considering.

1. *A lack of epistemological basis.* Morality cannot be taught because it does not operate within verifiable or objective knowledge.

Moral Education could be defended from this objection on the grounds that some aspects of moral knowledge can claim a certain level of objectivity (at least as much as some other curriculum subjects such as history or literature); objective knowledge is not the only legitimate area of education; Moral Education does not need to be based on content, but, for example, on the development of moral reasoning or certain dispositions.

2. *Coerciveness.* Moral Education imposes values.

I believe that this concern is somewhat overemphasized. Education cannot be entirely value free; even subjects such as geography or physics are not. The fact that moral education deals with values more directly is not a reason to leave it out. Otherwise, young

people's values will be influenced by other random forces, of which some are highly undesirable (what Paul Goodman calls "compulsory miseducation"). In any case, the ability of pupils to be discriminate and reject indoctrinatory teaching should not be underestimated.

3. *Irrelevance.* This objection in fact contradicts the one above:

> '...empirical evaluative argument claims that research on moral education in schools over the years indicates that schooling is not a very important factor in affecting people's morality; hence, it concludes that the entire enterprise of attempting to carry out moral education in schools is a waste of time.' (Chazan, 1985, p.98)

My objection to Moral Education is to some extent in line with this argument. Even if pupils conform and appear to accept desired moral values, it does not necessarily mean that they have been morally educated. McNiff writes:

> 'I feel it is possible for a learner to become skilled at a superficial level (performance) without accepting what he is doing as a moral code (competence). In terms of the aims of education, a performance level is insufficient to produce a morally educated person.' (1985, p.25)

If we want to educate pupils in morality rather than only try to ensure that they will behave well, it would require more than just Moral Education. White suggests that 'it would be helpful if we could stop ourselves talking about morality and moral education as if these belonged to a part of our life rigidly separated off from the rest of it' (1997, p.21). We have to take into account that morality relates and depends on other aspects of the person. My position is that the moral aspect of a human being should be observed as a part of the social, and the social as a part of the personal. Thus, in order to become more relevant, Moral Education needs to be rooted in its natural environment, namely Personal Education. If education on desires, self-evaluation, courage, emotions, choice, reasoning,

conflicts, coping etc., is not included, Moral Education in isolation is unlikely to be effective. It is true that some models of Moral Education already refer to desires or emotions, but usually in a partial way. Firstly, they deal only with desires and emotions that are directly related to Moral Education (one will find little about fear or boredom, for example, although they play important roles in human lives and can indirectly have a significant impact on moral behaviour). Secondly, not all the aspects of a particular desire or emotion are considered, but only those relevant to the main subject (usually their effects on moral judgement or behaviour). This is not sufficient. Desires, emotions and other aspects of the person need to be approached in their own rights, not only as a function of moral behaviour. Only then we may hope to achieve more round education that will provide moral behaviour with firm foundations. White, J. for example, writes:

> '... unless moral demands on pupils are in some way related to their desires, they will have no reason to heed them, for it is only our desires, I would argue, which give us reasons for action. In the absence of this connection, morality must remain external to pupils, an alien set of rules, principles, precepts or duties, standing apart from their other pursuits and attachments.' (1989, p.9)

Any attempt to teach morality out of this context is doomed to be perceived by pupils as an imposition of somebody else's values:

> '... if pupils are brought up in an ethos in which morality is taken to be something which is external to them, and to which in some undefined way they must become committed, it would not be surprising if many of them *continued* to remain outside it when they left school and focused their energies on their own pleasures or self-advancement, while remaining minimally attached, for prudential reasons, to the prevailing moral code, especially as enshrined in law.' (*ibid.* 1989, p.9-10)

Even if one honestly adopts a certain moral behaviour without working on the other areas, it might create personal conflicts that can be harmful. For example, such a person

may not act upon envy for moral reasons, but if the underlying feeling is not dealt with, an unresolved inner conflict will remain. Counselling practice is full of examples of the damaging effects of such conflicts. Hamm arrives at a similar conclusion:

> '...a method needs to be devised to explore and discover the self in some depth. Self knowledge here is crucial as is understanding of our deep desires in the process of self-identification... What I do envisage is the development of a systematic form of help for late teenagers and adults to gain insight into themselves at the very deepest level, so that self-identifying deep desires will make the necessary impact on surface desires which determine the choice of way and style of life.' (1985, p.57)

That the work of most moral educators is not properly rooted shows in the fact that the authors usually do not have a coherent view on moral motivation. "Lifeline" for instance, starts from a sound principle of care and consideration for others. But there is nothing about *why* one should care for others, especially if he does not care for himself in the first place. I believe that White, J. is right to point out:

> '... it is not clear that the altruistic dispositions intended to be the outcome of "moral education" can be developed without bringing these into some kind of relationship, perhaps including them within, dispositions oriented towards the pupil's own well being.' (1989, p.9)

The concern that Moral Education rooted in Personal Education will lead to moral relativism (see p.31) is undue. If we honestly believe that personal well-being requires the inclusion of some sort of moral considerations (as I hope, most educators do), we should have faith that, with increased personal awareness, most students will come to the same conclusion, too.

Guidance and counselling have been very popular in Canada and the USA. At the beginning, they were mostly concerned with the adjustment and adaptation of students. Mosher & Sprinthall wrote:

> 'Satisfactory academic achievement and conformity to school codes for acceptable behaviour are the real objectives of the treatment.' (1970, p.914)

In recent years, however, the picture is somewhat different. Guidance and Counselling is becoming more comprehensive and better structured, with an emphasis on a preventive rather than a remedial role:

> 'What is new... is the array of guidance and counselling techniques, methods and resources currently available that work best as a part of a curriculum. What is new, too, is the concept that counselling and guidance has an organized and sequential curriculum similar to other programmes in the school district.' (Gysbers, 1994, p.61)

Although, following the American example, Counselling in Britain is often treated together with Guidance (see, for example, *British Journal of Guidance and Counselling),* I believe that there are important differences between these two models, so it is better to look at them separately.

Guidance

In British education the term "guidance" was established by Morris in 1965. It became an alternative for Pastoral Care in Scotland. Best writes that '[a]s early as 1968, the Scottish Education Department's document *Guidance in Scottish Secondary Schools* employed a broad concept of guidance which had many of the features of "pastoral care" in England.'

(1995, p.7) However, Guidance appears to be somewhat narrower than Pastoral Care. It is, as the name says, about advice:

> 'Traditionally, guidance in schools entailed three main activities: the giving of information, the diagnosis or analysis of the individual's need or problem, and the provision of advice.' (*ibid.*)

The activities would normally include helping pupils (usually underachievers) with specific, individual and situational problems (mainly vocational and learning).

MacBeath criticized a formal guidance system in Scotland (in the 70s) because of 'fairly widespread ignorance of the rationale and purposes of guidance (at least as reflected in official thinking), and... a perception of guidance as a service for troublemakers' used mostly as a tool for crisis management, arbitration and advocacy.' (1986, 108)

Nevertheless, it seems that this attitude has not changed much. School priorities are still central. Young writes:

> 'The performance system is perhaps what is the concern of most people working in guidance and counselling or pastoral care because it represents what the school is about.' (1994, p.46)

As the following passage shows, pupils are still seen as fundamentally passive:

> '... the students need to develop the skills of *being guided and tutored*, particularly when they *are expected* to take an active part.' (Griffiths, 1994, p.78, my italics).

The comment of HMI reflects this situation:

> 'Guidance was frequently at its best when helping young people deal with unexpected difficulties or crises... It was seldom effectively coordinated, and there were rarely policies relevant to guidance.' (1992, p.18)

Counselling

Watts and Fawcett point clearly at the difference between guidance and counselling:

> 'The skills required of the counsellor, in short, are primarily not diagnostic but facilitative, and are concerned less with the outcomes of decision-making than with its process... they are focused not on helping pupils *to make wise decisions* ... but on helping them to *make decisions wisely.*' (1980, p.110-111)

There have been some attempts to introduce counselling in the UK as the central part of pupils' Personal Education. However, there are several objections to this.

(i) It works mostly on an individual basis.

(ii) Lack of time that 'militates seriously against effective counselling provision in many schools.' (HMI, 1979, p.221)

(iii) Counsellors have to either wait for self-referrals, or force pupils to participate.

(iv) Counselling can be intrusive if it insists on personal disclosure.

(v) Unrealistic demands may be made on the communication skills of some learners:

> '...it could be argued that for certain kinds of personality, counselling is inappropriate - those who, for example, benefit most from a highly structured framework for learning - or who are too inarticulate in a one-to-one encounter where the difference in intellectual levels and in expectations between counsellor and client is too wide.' (Taylor, 1980, p.132)

(vi) A diversity of approaches, lack of (unified) theory and concepts, and lack of empirical evidence of their effectiveness are also serious problems.

(vii) It is usually of a remedial, rather than an educational nature. The work of school counsellors and other social workers that mainly concentrates on pupils who already show signs of disturbance, although worthwhile, is not enough. Daws, writing about the need for preventive work in British schools, argues:

'... the strongest expression of the preventive principle is work devoted to the personal and social education of **all** pupils in such a way that it anticipates their developmental needs.' (1973, p.7)

Besides professional counsellors specially employed by schools and colleges, there have been attempts to train non-professionals, namely teachers and peers to undertake a counselling role.

Teachers as counsellors

There has been much enthusiasm for trying to equip teachers with counselling skills, which would solve problems of time and resources. Research has shown that using counselling skills in a classroom appears to be fruitful. On the other hand, using teachers as counsellors has not been satisfactory. HMI reports:

'Counselling was often ad hoc, dealt with problems which had simmered unattended for too long, and was undertaken by teachers who lacked training in counselling skills.' (1992, p.9)

Even with effective training and supervision, it is unlikely that teachers can ever be effective counsellors, because they primarily relate to pupils in a different role and different situation, which sometimes requires a different attitude, too.

Peer counselling

In this model, senior students are trained and supervised to act as counsellors with younger students. It has been very popular in America and Canada (the whole issue of Canadian *Journal of Counselling,* 23 (1) 1989, was, for example, dedicated to this

subject). The idea is that students will find it easier to open up to their peers, and that peer counsellors will be able to understand problems better than professionals. However, there are some concerns in connection with peer counselling:

(i) It structures something that should be spontaneous - relationships between peers.

(ii) It is very difficult to maintain strict confidentiality (a prerequisite for counselling) among young non-professionals.

(iii) It can be patronizing.

As a final remark, it can be said that although professional counselling can help in times of individual crises and counselling skills can be a useful tool for teachers, Guidance and Counselling cannot claim a great contribution to systematic Personal Education.

Psychological Education

It is worth mentioning the attempts in the 1970s to organize so called Psychological Education (Mosher & Sprinthall, 1970; Sprinthall & Erickson, 1974). It related to, and partly included counselling, but it was modelled on natural science classes. It consisted of two parts: the cognitive part, based on studying psychological theories, and the practical part, called "laboratory activities" (film making, voluntary work, counselling, self-analytic groups). The project was innovative and contributed to the development of Personal Education, but it heavily reflected the ideology of the time and from today's perspective looks somewhat naive and outdated. Applying the methods of teaching natural science to personal education did not appear really appropriate. The cognitive part was quite difficult to personalize and utilize, and the practical part, although quite interesting for most students, was not considered very relevant and comprehensive.

TUTORIAL WORK

Tutorials are specially designed periods, facilitated by the majority of school staff. They are very common in British schools and normally include routine demands (e.g. registration, assemblies, informing pupils) and sometimes "active tutorial work" (after the Lancashire Project's series of resource books). Tutorial time is occasionally used to discuss controversial issues of the day (drug abuse, racism, bullying etc.), but the tutors' focus is usually on pupils' learning. Waterhouse writes:

> 'Tutoring is the intensive support given to learners, usually in small groups, which is designed to enhance the quality of their learning.' (1991, p.8)

It seems that the main aim of tutorials is to enable school to run smoothly and prevent crisis, not systematic education. Consequently, the attention is not equally distributed. Bulman & Jenkins write that 'in practice much caring within the tutor group is concentrated on few individuals...' (1988, p.76)

The accent is on active methods, often conducted by untrained teachers, turned tutors - who also have other priorities. It is not surprising that HMI claims:

> 'In a considerable majority of the tutorial sessions seen, quality of activity was unsatisfactory in various respects.' (1989, p.5)

Nevertheless, tutorials have an important function in school life. They can help teachers and pupils to know each other better, deal with hot issues in the school, or plan future activities. Wooding (1981, 345) writes that a tutorial course focusing on study, problem-solving and personal development skills was associated with a substantial fall in the number of recorded incidents of misbehaviour, to 28% of the previous year figure. On the other hand, although they are sometimes considered as a part of PSE (occasionally the only part), in practice they contribute little to pupils' personal education.

Life skills training was originally developed in the USA as a response to a growing number of people with learning difficulties. There have been several attempts to introduce life skills programmes in colleges and schools in the UK. The most prominent ones are: Associates Programme at the University of East Anglia (Thorne & Da Costa, 1976); School Council Social Education Project (Rennie, 1974); Social Skills and Personal Problem Solving (Pristley *at al.*, 1978); Ellis and Barnes' Life Skills Training (1979); Hopson and Scally's *Life Skills Teaching* (1981) (that succeeded to a great extent in avoiding the pitfalls mentioned below); Personal and Professional Skills (Kemp & Race, 1992); Personal Transferable Skills (Drew *at al.*, 1992).

Couser and Mullen define Life Skills as 'the utilization of appropriate and responsible problem-solving behaviours in the management of personal affairs'. (1981, p. 305) The aim of this form of education is 'to help people to acquire important life skills by means of structured programmes conducted on a group basis.' (Nelson-Jones, 1982, p.476)

The content of life skills programmes is fairly limited. It is usually related to problem-solving or interpersonal skills, but can include other subjects, as in FEU (1980): health, civil rights, obtaining jobs, form-filling, using the telephone, reading bus-maps, time-keeping, tidiness etc.

Life-skills have been criticized on several points:

Superficiality. Nelson-Jones warns that '[t]here are risks that, instead of encouraging individual personal responsibility, psychological educators may teach a superficial attitude to personal relations and human existence.' (1982, p.497) Most Life Skills programmes place heavy emphasis on the active, and tend to bypass cognitive, value (reflective) and sometimes affective aspects. For this reason, even if students manage to

master particular skills it will only help them to manipulate the environment better, and will not contribute to their personal (or social) development. These skills may improve performance, the appearance of some students, but if they are not integrated with a person's feelings, values and thoughts they could even be counter-productive. For example, an insecure person can act as a confident one (after learning a couple of tricks) but it will not help him to relate to and deal with inner insecurity, which will nevertheless have a significant effect on his life. Arbuckle reflects on this point:

> 'I have known many ineffective people who possess many of the "skills" of being an effective person. The trouble is that they are ineffective people who have been taught mechanistic skills of being effective.' (1976, p.434)

Prescriptiveness. Proponents of Life Skills training often present it as value-free, but as Quicke remarks, they do sell 'a particular brand of ideology'. (1985, p.96). Looking at the topics chosen - problem solving, team skills, time management, communication skills - based on what 'teaching staff normally want their students to become' (Kemp & Race, 1992, p.8) there is an impression that authors are more concerned for the well-being of schools or industry than students. The aim is to develop particular skills useful for the working environment, to gear students into their future roles, and *training* is seen as the best method to do it. For example, although the title of their manual is *Personal Skills - Quality Graduates* (Drew *at al.*, 1992) the writers are clearly not concerned with personal education or personal skills but with the needs of employers who 'seem to be quite clear about the kind of graduates who will strengthen the British economy' (*ibid.*, p.9). I do not argue that these skills should not be taught at all, but let us at least refer to them for what they are - industry skills, transferable work skills, interview skills etc. Calling them personal skills only confuses the matter.

Training v. education. It is a naive assumption that people just need to be shown what is the right way to behave, work and live, and they will happily do it. Kemp and Race compare personal skills with driving and ask: 'Haven't we all slipped into bad driving habits because no-one stopped us at an early formative stage?' (1992, p.6) I would argue that there could be numerous reasons for developing "bad" habits (even if someone tries to stop us): feeling patronized; selfishness; lack of understanding why one action is better than another (although we may understand and execute that particular action perfectly well), and so on. If we do not understand ourselves, our motives, and why some actions are bad, mastering skills will rarely be of any significance.

Irrelevance. Life Skills are usually limited in their scope and aim. The consequence of this is that training in the skills that are suggested in the above mentioned programmes can be irrelevant for some, boring and patronizing for others, and imposing and threatening for more introvert pupils. At the same time, there are many important areas in life that are left out in most Life Skills courses.

To sum up, I believe that developing certain skills could be a part of Personal Education programme, but in order to be effective, they have to be carefully used and integrated with other aspects of Personal Education. Nelson-Jones states:

> 'Life skills training programmes may be less open to charges of superficiality if they are based on good theory, take into account their clients' stages of psychological development, and focus on self-exploration and understanding as well as on effective thinking and acting.' (1982 p. 497)

ADULT AND HIGHER EDUCATION

The situation in this area, in relation to Personal Education, is grim. The offer is usually limited to an Advisory service (dealing with accommodation, language problems, and other practicalities) sometimes self-referring counselling and sporadic courses in skills development. It seems that Adult and Higher Education neglects the fact that personal education never ends and that we face new challenges throughout our entire lives (whether we want it or not). There is the prevailing attitude that people over 18 do not need Personal Education. And yet, many people find it more difficult to cope with student life and adulthood than childhood. For many students it is the first time they are on their own and take full responsibility for their lives. The onset of drug and alcohol abuse, depression, eating problems, interpersonal and relationship problems etc. is often linked to early adulthood. Hopson & Scally write:

> 'Many university counsellors will testify to the unpreparedness of some students for many of the personal demands of university life, and would say that much of the high drop-out rate is due more to the inability to cope personally than to academic shortcomings.' (1981, p. 41)

Even many people without obvious problems feel (often for the first time in later life) the need for personal education and enhancement of personal development. It is not surprising that in such a situation alternative courses are booming and self-help books are becoming bestsellers.

Some of the courses specifically designed for Higher Education have already been mentioned in the 'Life Skills' section. It is a striking paradox that they seem less concerned with personal autonomy than courses designed for secondary schools, although they deal with adults.

SPECIAL GROUPS

In recent years there has been an increasing number of courses related to some aspects of personal education specially designed for certain groups (e.g. women, homosexuals, ethnic minorities, etc.). Undeniably, it is important to provide an opportunity for a particular group to deal with specific issues relevant to its members. However, there is a danger that such courses can isolate a group from the rest of the population even more rather than help its integration. Nelson-Jones asserts:

> 'Areas of psychological education like the women's and the gay movements, which have a combination of a peer's group influence and a deep feeling of injustice, may be especially at risk in terms of demanding conformity of thought and behaviour.' (1982, p.497)

METHODS

There are a number of methods frequently used in the above models. They are presented in a separate section because the same methods can appear in various models, so it would be difficult to put the models and methods together. A critical analysis of the methods below has the purpose to justify why most of them do not feature in the model developed in this thesis.

Reinforcement

Reinforcement (conditioning desired responses through the use of reward and punishment) is a method closely linked to Behavioural Psychology. No doubt, it can be useful in directing and controlling behaviour (especially in very young children) and as such, it is widespread. However, reinforcement does not reach other levels of a person. It is basically a form of training, not education, it contradicts the development of autonomy and should not be used systematically. This view is supported by the research. Spence and Helmreich write:

> 'At least in some settings, the maintenance of behaviour that is purely extrinsically motivated requires quite constant surveillance and monitoring by an external reinforcing agent - a condition that is often difficult to meet practically and that may itself have adverse effects (e.g. Lepper and Greene, 1976). For these reasons, parents and teachers would be well advised to encourage the development in their charges of intrinsic motivation for performing desirable behaviours and to use extrinsic rewards judiciously.' (1983, p.27)

Lectures

Lectures (sometimes accompanied with slides, films etc.) are a popular method of presentation. They can be easily organized and structured, and teachers are familiar with this way of working. The potential shortcomings of lectures are that they often focus primarily on the cognitive domain, and that participants are mostly passive and therefore less engaged. Some educators have already recognized that isolated lectures cannot have a lasting effect. Askew & Carnell, for example, write that '... people's behaviour remained unchanged in the light of them receiving more information.' (1995, p.64)

Stories, Films etc.

Examples used in Meakin (1990, p.84), for instance, show that stories can be too general, they simplify situations and can hardly be utilised in real life. Nevertheless, films and stories can be good examples or a starting point for a discussion, but unless students become familiar with them outside the class, they take too much time.

Discussion

Discussion is also a very popular method, especially in some models of Moral Education. It was central in Humanities Curriculum project (see p.46 and 60) and in Teaching about Race Relations projects (Stenhouse, 1982). If properly conducted, discussion can be beneficial in several ways. It can contribute to a richer understanding of the subject under discussion, forming, clarifying or modifying one's views, learning more about people in the group, and also developing group discussion skills and understanding its ethos (for a more detailed account see Bridges, 1979, p.27-34). However, there are a number of potential problems that can affect the quality of discussion and its benefits.

(i) Not everybody participates. McPhail reasons that 'some teachers overrate discussion because they do not notice how few members of some age groups take part and are good at it, particularly in certain localities and among certain classes in society.' (1982, p.148)

(ii) Pupils often do not have enough theoretical knowledge about the subject.

(iii) There is not enough time for reflection, sometimes it might take years to find answers that one is comfortable with.

(iv) There is insufficient time to go into depth on a matter, or reach any conclusion. Askew & Carnell write:

> 'A goal such as to discuss [a particular theme or issue] can lead to an experience where pupils engage in generalized conversation, and do not necessarily find the structure to analyse, apply or develop new approaches.' (1995, p.34)

(v) Pupils tend to follow a leader or polarize, rather than express their own opinion.

(vi) The opinions of some participants may be influenced and distorted, because others are more aggressive or skilled in formulating their arguments.

(vii) Students are often more concerned with defending their position, than with development and learning.

(viii) Participants sometimes distort their view in order to fascinate, or impress others.

(ix) It is more difficult to change what has been publicly stated.

(x) Discussion may help students to develop communication skills, but they do not necessarily affect personal development:

> 'The discussion may touch individual people, but is just as likely to remain at the level of exchanging opinions about the topics concerned. It is possible to carry through an excellent cognitive programme of this kind without having any real impact on young people at an effective level.' (Button, 1980, p.71)

This is not to say that discussion should not be a part of the educational process. Discussion has an important place in the model developed in this thesis, too (see p.223). The above concerns indicate, however, that discussion cannot be the sole method of personal education, but that it needs to be used in conjunction with other methods. They also emphasise the need for a careful consideration of the aims of discussion and the way it is conducted. Askew & Carnell are right in maintaining that 'discussion by itself does not necessarily provide a learning experience: structured discussion, application and transfer of learning is required.' (1995, p.34) More on this subject will be said in the chapter Practical Application (p. 223)

Personal Disclosure (Personal experience discussion)

One of the methods (or rather expectations), especially among counsellors, is personal disclosure in group-settings. The idea is that students will find it more relevant and be more engaged if the discussion is based on their own experiences, rather than cases brought from outside. It seems that proponents of this method forget that, unlike in group-therapy, in schools and colleges students inevitably continue to relate to each other out of the sessions in a different context. It is not surprising that many participants are reluctant to open up, aware that self-disclosure and trust can be potentially damaging. Fiehn is right that 'public discussions can be a threat to personal privacy and dignity' (1986, p. 5). Insisting on personal disclosure can be even counterproductive for personal development. There is a justified concern that 'repeated disclosure to outsiders can result in an erosion of those highly personal dimensions of value and interest...' (Bishop, 1996, p.437) Another practical problem is that even if pupils are ready to open up in front of others, there is usually not enough time for all the participants to benefit (unless the

group is very small, which is rarely possible in schools or colleges). In fact, it often happens in these situations that the time is taken by few members of the group and the facilitator, while the others are reduced to more or less passive observers.

To sum up, I do not believe that it is necessary to insist on personal disclosure in order to have Personal Education. Pupils are not asked to read their diaries in order to learn language, or bring their bank accounts in order to learn mathematics. An effective Personal Education can be based on what we share, on acquiring general knowledge and skills that can later be applied individually. None of this requires personal disclosure.

Recording, reviewing and self-assessment

These methods include diaries, journals and other types of personal records that are discussed with a facilitator or in the class. Their purpose is to develop pupils' capacity for self-reflection. As methods for Personal Education they were first used in the USA, but are now widely accepted, although there is a fair amount of controversy attached to them. Some problematic issues are listed below.

(i) They can be an attack on privacy by forcing openness.

(ii) They can be an instrument of coercion and control and discourage non-conformity.

(iii) Pupils may try to please, and consciously or unconsciously distort their accounts.

(iv) It can lead to externalisation and alienation of personal experience.

(v) They affect spontaneity (because one knows that what he is doing will be reviewed in public).

(vi) One to one sessions require time and staff.

Simulation and role-play

Role-play and simulation were especially popular in the 1970s (due to the influence of Gestalt therapy). They are more or less designed as rehearsals that should prepare participants for real life situations. There is no doubt that such rehearsals can have some value (especially on a one to one basis). However, it is questionable how well life can be simulated. Out of countless life situations which ones and how many can one choose? It has been reported that such exercises can be even counter-productive if some "parameters" happen to be different in a real situation. McPhail also points out that some pupils can feel uncomfortable and less spontaneous:

> 'Being yourself can, in certain contexts, be the most difficult thing ever asked of you. Nervous children sometimes seize up or over-compensate by being "silly"'... Many children and young people will test the sincerity of the teacher by overdoing the aggressive, destructive responses when they are first involved in simulation... On the other hand, children who are anxious to please or who are trained, as in the Chinese tradition, to be courteous may be unbelievably "good" or sycophantic for a time, even in simulation.' (1982, p.150)

Games

Games are a good way to motivate pupils (especially young ones) but they have a limited value. Playing games creates artificial situations in which some pupils can be uncomfortable. Also, it is doubtful if knowledge and skills gained through such activity can be applied "outside", in real situations.

Expressive activities

Various expressive activities such as speaking, writing responses, prose, poetry and plays, painting, modelling and making things, photography and so on (see McPhail, 1982,

p.147) may be useful tools in developing self-awareness, but if practiced for that purpose, they should be used in private, not in a classroom.

Direct experience

Some educators think that schools and pupils should "reach out" and learn from direct contact with real life, people and community. There is no doubt that getting familiar with one's environment might be beneficial, but as a method of personal education, it has serious shortcomings.

(i) It is limited in the scope. Pring rightly asserts that 'by focusing the attention of the pupil upon the limited environment of his locality one is failing to educate.' (1975, p.17)

(ii) It has to be carefully organized, which makes the experience less spontaneous, and therefore less "direct".

(iii) It does not necessarily have the desired effects (e.g. visiting the elderly or disabled does not always contribute to developing compassion).

Summing up the concerns relating to this method, Starkey warns:

> '... the danger of spending inordinate amounts of time and energy in ill-conceived "life-experiences" schemes outside the school, without due attention to the quality of the learning involved, must be recognized.' (1981, p.10)

Extra-curricular activities

Even before the Newsom Report pointed out the importance of extra-curricular activities for personal and social development, they had gained popularity in the majority of schools. There are obvious advantages of extra-curricular activities: they are

uncontroversial, relatively easy to organize, find resources and facilitate, and popular among the majority of staff and pupils. Nevertheless, many educators have recognized the limits of this method (Wakeman 1984; MacBeath 1988; Pring 1984). It is unsystematic and (being usually voluntary or selective) often does not reach those in the greatest need. At best, extra-curricular activities can offer some well planned challenges for pupils' development, but they do not necessarily educate. Hargreaves *at al.* conclude that 'extra-curricular activities has never met the personal and social needs of all pupils, and it seems it will do so even less in the future.' (1988, p.15)

Conclusion

Despite numerous models and methods, we can see in this overview that Personal Education is still not fully and adequately represented in education and that there is still much confusion about what is the best way to carry it out in practice. As Lang states 'personal and social education is acknowledged as important but not really thought about.' (1988, p.7) Most of the above models have positive and useful elements, but they often miss either the *personal* aspect or the *educational* aspect. It even appears that the enthusiasm for such an education is waning in recent years - not because the need has decreased, but more likely because the present attempts at personal education have not met that need fully. However, personal education is too important to be left to uncoordinated local initiatives that vary in content and method. There is still a want for a comprehensive and systematic approach that would be able to fill the existing gaps in an acceptable manner for both, students and educators, and that could be widely implemented. In order to develop a framework for such an approach, the aim of Personal Education needs to be first considered, which is the subject of the next chapter.

Chapter 3

THE AIM OF PERSONAL EDUCATION

'To become educated is to learn to be a person.'

Langford (1973, p.3)

A taxonomy of aims

It is far from clear what the aim of Personal and Social Education and other related approaches (such as Pastoral Care, Life Skills etc.) is or should be. Everybody seems to have something different in mind. A few examples may illustrate this diversity: Pring suggests that 'current concern for personal and social education has at its centre moral development' (1984, p.56); for Nuttall (1988) the aim of PSE is self-esteem; for Hopson and Scally (1981) it is empowerment of students; Brown writes that 'ultimately PSE is about treating each other with respect.' (1995, p.116). The Newsom Report in 1963 suggests 'to link [girls] work with their future hope - marriage' (as cited in Pring, 1975, p.15). In 1982 Sir Keith Joseph told the Institute of Directors that schools should 'preach the moral virtues of free enterprise and the pursuit of profit' (in Thacker *at al.*, 1987, p.5). An official recommendation is that PSE should prepare young people to take their place as responsible citizens and employees (see, for example, DES, 1985). Some local educational authorities, however, seem to have different aims in mind. LEA Dorset document states that 'personal education... should aim to foster the... process by which a child, through experience, builds his own awareness and realisation of himself as a more or less autonomous individual' (as cited in McNiff, 1985, p.13).

In order to get a clearer picture, it may be helpful to use Rosemary Lee's adapted model (originally developed by Tony Watts)[20] that categorizes educational aims (the numbers in the boxes are added):

	FOCUSING ON INDIVIDUALS	FOCUSING ON SOCIETY
NOT CONCERNED TO INITIATE CHANGE	**Non-directive** **4** to encourage informed autonomous choice	**Social control** **1** to initiate into social norms related to work, family, citizenship, etc.
CONCERNED TO INITIATE CHANGE	**Individual change** **3** to maximize the "life changes" of the individual within society as it is (skills, etc.)	**Social change** **2** to develop awareness of the need for social and political change and to develop the relevant action skills

Of course, very few models of education belong strictly to one of these categories, but a general tendency can usually be recognized.

Category 1 may be represented by authors (Hicks, Beare & Slaughter, National Commission on Education, Buck & Inman) who see the aim of PSE to prepare students for the future.[21] Some of them assume that the future will be fundamentally the same, others engage in speculations and predictions but often disagree what kind of future we may expect and even what kind of future (or people that fit their visions of the future) is desirable, so consensus is never reached. Given the speed and relative unpredictability of changes, I believe that such speculations are futile. Hopson & Hough's statement from more than a quarter of a century ago, has not yet lost its relevance:

> 'We live in a transient society where the only constant phenomenon is change, where the only security is the knowledge that tomorrow is going to be very different from today, and that yesterday will be the subject matter for next year's history syllabus.' (1973, p.23)

From this perspective, I would agree with Scrimshaw who states:

'...if we take seriously the idea of preparing the young for the future, then much of the debate about what to include within social education becomes at best irrelevant and at worst self-defeating.' (1987, p.28)

The future at the moment seems too unpredictable to allow educators to play dice with the destiny of young people. Instead of trying to prepare pupils for an imaginary future, it may be more productive to focus on the pupils' present - the educational process itself. This could be the best way to help them prepare optimally for any future that may come.

In *category 2* belong authors who aim to change society. Lang states that '[m]any people see personal and social education as a way of producing individuals suited to their view of "a better society".' (1988, p.9)

I do not think that education should be used as a means of direct political influence (which, of course, does not rule out political education). History shows that positive social changes only come from within - when the attitudes, beliefs etc. of a critical number of people in a society change. In that respect Personal Education can have a significant impact, but not through deliberate manipulation and political bias. SCDC/NAPCE warns:

'The plethora of public statements stressing the importance of personal and social education in the curriculum has yet to be matched by advice on how its objectives may be achieved without violating the principles of professional impartiality and political neutrality.' (1989, p.3)

Category 3 may be represented by educators who believe that education should be used to produce a certain type of person. Buck & Inman, for example, write:

'Any conception for personal and social development must involve an explicit statement as to kinds of adults we wish our young people to become.' (1992, p.7)

It is doubtful that education that treats students as products can be fully compatible with the ideals of a liberal society and avoid restricting their agency. This is not to say that teachers should not nurture and encourage in students certain qualities, but this is quite different from having an aim to produce a particular type of people. The difference is that in the first case the person himself will be able to decide if, when and to what extent he will exercise those qualities, while in the second case (if the aim is accomplished) he most likely will not be, because he will be a 'kind of adult' that others have determined him to be, and therefore will not have much choice in that respect. Still, some educators may be more comfortable if it is clearly specified what sort of adults they are supposed to make. After all, it is natural to want to know what will be an end-product of our efforts. However, applied to today's young people this does not seem even practicable. Education that sees a student as passive material to be moulded (even with good intentions) cannot be effective any more in the Western world. It will always be perceived by students as something from above, an instrument of social control and consequently rejected.

Considering that the further argument will depend on the distinction between intrinsic and extrinsic aims, I first need to clarify how these terms are used in this work.

An aim that is extrinsic is not inherent to education; it is, as it were, outside the educational process. Education is seen as a means to achieve some other ends (to obtain a better-paid job, for example)[22]. On the other hand, intrinsic aims are inherent to, embodied in the educational process (e.g. dissemination of knowledge, initiation into cultural heritage, etc.[23]). This does not imply that education can have only an intrinsic value, but that the main concern of the educators regarding their students is educational process itself, rather that some other goal. Intrinsic aims feature in a number of social practices. For example, a public health service normally has an intrinsic aim. Obviously,

health can also be the means to various ends (to provide an able work-force, to allow individuals to engage in sport activities, etc.). However, these extrinsic aims are usually not the main concern of doctors and nurses regarding their patients. Their main aim is to help patients regain their health irrespective of other possible benefits. This attitude is not foreign to educational practice. White writes that 'many teachers and educationists will assent to..."intrinsic" theory.' (1982, p.9). However, since educational policy adopted a market-economy "philosophy" and terminology (talking in terms of consumers, products, inputs and outputs, targets, etc.), the focus is steadily shifting towards extrinsic aims.

What the aims of the first three categories mentioned above have in common is that they are essentially extrinsic. Education is seen as a means to achieve some other goals. An overall impression is that PSE has some hidden agenda, often only very loosely related to personal education. That might be one of the reasons why it is not more popular among pupils. Wakeman writes:

> 'I believe what is needed is a curriculum with which children will gladly identify. Our youngsters need to see the point of their lessons in terms of their own growing self awareness, their own consciousness of the world.' (1984, p.24)

Not only do these models gear students in a particular direction (often without an explicit formulation and agreement by the pupils) but they are also limited, lack universality and are therefore not productive in diverse and multi-cultural societies. Bramall rightly points out that '... extrinsic educational aims are always and everywhere expressions of the values of a particular society or culture.' (1997, p.6) It is hard to believe that we can have really democratic education as long as educators define in advance extrinsic aims of education for students, rather than enabling them to do it themselves.

Even autonomy itself, if it is considered the main and universal educational aim, does not seem an exception in this respect. Can we force students who do not value autonomy (e.g. those who prefer adhering to an existing religious or ideological credo) to see the aim of their education in this light? Should we burden young people with the responsibility, anxiety, guilt etc. that autonomy brings, even if it is against their wishes?[24] More importantly, where is the place in such education for students who consider themselves already autonomous and are simply not interested to develop it further? I do not wish to undermine the importance of autonomy for education and beyond. On the contrary, developing autonomy should be considered as an integral part of educational process (it is recently also included in National Curriculum (see QCA, 1999)). However, autonomy does not seem the best candidate for the *overall* aim of education. As Dearden puts it, 'perhaps autonomy is like happiness in this respect: that you do not achieve it by making it your primary objective.' (1984, p.121)

Beside these theoretical objections to extrinsic aims, there is another one of a more practical nature. All these aims have some arguments for their positions, but none of them is proven convincingly superior to the others. So who will decide, and how, which one should be chosen? And if there is no hope for an implementation, it is all just a futile intellectual bickering. What happens in practice at the moment is a haphazard and erratic situation in which the aim of PSE depends on the whims of a head-teacher or leader of the course, a desire to please parents or the use of a fashionable model of the day only to be replaced with another one tomorrow.

Personal education based on extrinsic aims also often lacks comprehensiveness and balance. For example, models that focus on morality may miss those aspects of life that

are not directly related to moral issues (e.g. some practical skills), while models that focus on vocational skills, may miss addressing an affective component, intrinsic relationships etc. For this reason, some educators try to combine several main aims, but this does not solve the problem either. The aims inevitably compete for space, time and energy, which can leave students confused and ill-motivated.[25] A literature teacher, for example, may find herself in a quandary if she needs to juggle between developing writing and reading skills (grammar, pronunciation, spelling etc.) that would make students more employable, discerning some moral lessons from the materials at hand, and fostering appreciation for art. This rather simplified example illustrates a difficulty in combining several aims and a real danger that such education may easily fall into the cracks between many aims and end up achieving none.

Before moving to the educational aim argued for in this work, I would like briefly to discuss an attractive option that does not fit easily in any of the above categories. It links the aim of education to the happiness or well-being of pupils. Note that I do not equate the terms happiness and well-being, they are here put together for the following reason: common to these terms is the fact that they cannot be universally defined, which ultimately reduces an aim based on them to either a prescriptive or non-directive position. It is not the question here that we cannot yet find a universal definition of well-being, but that such a universal definition cannot exist. I do not share White's confidence that we can 'attach some determinate and agreed meaning to "personal well-being"'. (1990, p.49) The sense of well-being is to a large extent a subjective matter, and can be legitimately different for different people. For example, for some, a definition of well-being without reference to spirituality would be unthinkable (see the recently published *Education, Spirituality and the Whole Child,* edited by Ron Best). On the other hand, an atheist

educator could not accept well-being based on the illusions and "bad-faith" of spirituality. Neither position can be conclusively proven superior, so we do not have the moral right to impose either view. Even basic preconditions for well-being (such as food and shelter) are not totally without controversy (food and well-being relate in a very different way for a Buddhist and an American farmer). We can try to limit the term further and further to achieve universality, but such a narrow aim could not really provide a good basis for comprehensive personal education. The other option is to maintain a vague definition, which will not be very helpful (open to different interpretations, it will soon come to nothing, or the infamous 'this is for your own good' type of education).

Still, the aim of education could be to equip students with the necessary conditions (for instance autonomy) to achieve the state of well-being. However, this does not solve the problem either, because in order to define the requirements for well-being we need to define what it is for students, which will bring us back to the above difficulties. The option is to allow students to form their own sense of well-being, which seems more likely to be achieved with non-directive aims. White finds this possibility unattractive:

> 'One alternative would be to exclude life-ideals from educational aims altogether, but this would seem to leave children without any guidance, except what they might pick up incidentally, about what goals in life they should follow - and this is especially hard to defend.' (1990, p.20)

However, any other position seems even harder to defend until we can conclusively prove the universal supremacy of a certain set of goals over others (that may also be well argued for). Even if we accept the questionable statement that 'there is a broad, taken-for-granted, agreement among (nearly all of) us about what desires are worth fostering' (White, J. 1989, p.11), it still does not give us license to impose our views on new generations[26]. Neither, I would argue, is it necessary. Rather than prescribing life-ideals

or letting students 'pick them up incidentally', education may help pupils to form their own life-ideals, and for that purpose intrinsic aims of education need to be considered.

Intrinsic aims of education

Aristotle believed that 'the end of human life must be something chosen for its own sake, and something that is itself satisfying, needing no supplement beyond itself' (Aristotle, introduction by W. D. Ross, p.vii). I think that this condition can be applied to the aim of education too. If we want education to be accepted and valued by students and fully in line with democratic ideals, its main aim needs to be intrinsic or non-instrumental, and therefore chiefly belong to *the fourth, Non-directive category*. Following this line, I will argue that the primary aim of education should be to educate. This may sound an obvious and unnecessary tautology, but precisely because most educators usually assume this aim and move swiftly to accomplishing some other aims, the notion *to educate* remains unexamined and loses its significance. This is why it is important to acknowledge that *to educate* could be a legitimate and meaningful aim and to clarify what it means. However, to avoid possible misunderstandings, I would like to point out at the beginning that taking this route should not be confused with a claim that education should not have an aim, or with the humanistic doctrine that students should be left to develop "naturally" (whatever that means) with as little interference as possible. *To educate* as an aim can signify more than that. It is suggested that education with this aim has the following characteristics[27].

(1) As most of education, an educational model based on this aim is also mainly concerned with the acquisition of knowledge.[28] It is important to clarify, however, that the term knowledge here does not refer only to theoretical knowledge. Knowledge is used

in a broad sense, as an overarching expression covering also acquisition of skills, reflection, experience, awareness, understanding, sensitivity and character development - any process that involves conscious learning (different from, for example, acquisition of habits through reinforcement). For instance, learning communication skills is considered to be an acquisition of practical knowledge, courage is developed through learning how to control fear, compassion requires learning empathy, reflection may be the way to acquire, to use Polanyi's term, *personal knowledge*, and so on.[29] However, this point as such, does not distinguish this conception of education from others that are also concerned with knowledge (especially when the term includes such a broad variety of activities). So, some other characteristics must be brought into the picture.

(2) Education should also be distinguished from learning (although it includes learning). Learning to catch a ball or multiply can be worthwhile, but this is not necessarily education. An educated person is not a person who only accumulates information, knowledge, or skills. Peters writes that the difference between a skilled, highly trained person and an educated one is that the former '... has a very limited conception of what he is doing. He does not see its connection with anything else, its place in a coherent pattern of life.' (1963, p.98) So, education as a process, implies an attitude that making or discovering 'a coherent pattern of life' is considered a worthwhile activity even if it does not immediately bring some other advantages. Learning is only a means to an end, while education can be the aim itself. Learning becomes education when it is considered a meaningful activity in itself. Unless we transform the teaching-learning process into education by recognizing and encouraging students to recognize its intrinsic value, learning will always be perceived by the majority of students as a dreary effort to be got rid of as soon as possible. White points out that 'as long as [a pupil] views his studies...

simply as means to further ends, he is not properly inside the subject.' (1973, p.91) This is also supported by empirical research suggesting that intrinsic motivation promotes learning and achievement better than extrinsic (Pintrich & Schunk, 1996, p.284).

(3) Another important point is that the aim *to educate* indicates an open model of education that has process objectives, not product objectives[30]. *Process* implies that such education is not concerned to reach a finite goal. To quote Peters, 'to be educated is not to arrive at a destination, it is to travel with a different view' (1963, p.110). This is in line with ideals of democracy:

> 'Democracy is concerned more with principles for proceeding than with a determinate destination and aims of education in a democracy should emphasize the qualities of mind essential for such a shared journey.' (*ibid.*, 1981a, p. 49)

It needs to be pointed out that being in line with the ideals of democracy implies that the model developed here would not suit every social system. However, this does not mean that its (explicit or implicit) aim is to promote democracy. The model's main concern is *personal* education rather than an active promotion of a political aim, but it is recognised that it needs to be situated within a particular social framework.

Let us consider again autonomy as the aim from this perspective of open-ended education. In practice, most people reach a point at which they consider themselves sufficiently autonomous and other priorities (in education or elsewhere) take over. This is because autonomy has to be balanced with other aspirations and life demands. Of course, this is not to say that there is an objective optimal level of autonomy, it is all largely a subjective matter. Nevertheless, an implication of the above is that autonomy is a finite aim, meaning that if it is considered to be the main aim of education, education should end at a certain point (or shift to accomplishing some other aims). This situation is

reflected in higher education and adult education where other aims usually take priority even within a liberal framework (which, of course, does not mean that autonomy is not encouraged and exercised). It would even appear patronizing to have the development of autonomy as the main aim after a certain age. On the other hand, education with process objectives rather than product objectives is an open-ended, infinite endeavour that should not be restricted with finite aims. An educational process that facilitates discovering 'a coherent pattern of life' (see p.94) can last until the end of one's life and perhaps beyond. Of course, it does not mean that one should stay for one's whole life in some sort of formal education. When the intrinsic value of education is recognized, it does not need to be limited to schools and colleges any more. Any life experience can be then transformed into education. Reading, sex, pain, lectures, cleaning, queuing, bereavement, driving etc., can all be potentially educational experiences. This means developing an attitude that any experience can be intrinsically meaningful (because it has potential to educate us, and in doing so contribute to our development) and incorporating it in our approach to life[31]. For example, if a person wants to transform queuing into an educational experience she can use it as a chance to explore her feelings of boredom and restlessness, learn to control them and develop patience. She can also increase her awareness of the customs and mentality of other people queuing, relate them to some other groups and weigh the consequences, and so on. The task of professional educators should be to open the possibility for students to engage in this never ending process.

(4) Finally, the aim *to educate*, as already mentioned, should belong to the non-directive category. I would like first of all to point out that education cannot be completely non-directive. The very process of engaging students in educational practice implies directiveness on a basic level (e.g. organising educational activities), and no education

can avoid this. However, this intrinsic aim in comparison with extrinsic aims can be considered non-directive. Macquarrie (1972, p.260-261), speaking about the existential view on education, describes this type of non-directiveness:

> 'Teaching is seen as a mode of being-with, a positive mode of solicitude in which one leaps ahead of the other so as to open his possibilities for him, but never leaps in for the other, for this would be really to deprive him of his possibilities.'

Education with an extrinsic end already has a pre-defined direction and therefore usually limits the student's possibilities. A number of reasons why this may be counterproductive are mentioned in this chapter: we cannot claim with certainty that we know which direction is the best for all students; it undermines students' agency; it is more likely to be rejected; it may decrease students' intrinsic motivation and respect for educational process; it is hard to reconcile with democratic ideals that recognise the value in shaping one's own life. To enable this process of bringing a person out into his possibilities, the main concern of education should revolve around showing the possibilities rather than making the choice for others, and this seems more compatible with intrinsic aims (I will return to this issue in the context of the model developed here on p.99, 106-107 and 143). Considering the commitment to non-directiveness, it may look like a contradiction that this model offers a structured programme and predefined content. It is sometimes believed that non-directiveness means that teachers should be restricted to a facilitative role and allow students to choose what to do. This view is not endorsed here. Shifting the responsibility for the content from educators to students does not necessarily make an educational process less directive. Non-directiveness requires not having a pre-defined direction, not making a choice in advance, but keeping possibilities open and enabling students, through the educational process, to make informed choices in their lives and carry them through. Education with the intrinsic aim seems in the best position to do this,

and a content designed with that aim in mind does not need to be an impediment (the issue of content will be discussed separately in the following chapter).

The question may be asked at this point whether the above characteristics are *necessary* in order to have education with this intrinsic aim. I believe they are. (1) Education that does not involve acquisition of knowledge of some sort can hardly be education at all. (2) Education that provides only training or sees learning as a means to an end, cannot really claim intrinsic ends. (3) Models that have product objectives rather than process objectives have an extrinsic aim embodied in whatever the product objective is. (4) Education that is directive also implies an extrinsic aim that is needed to determine that direction. Thus, the above points seem to be requirements for education that is claimed to have an intrinsic aim. Their relevance specifically for Personal Education will be discussed below, under the heading *The outcome of the intrinsic aim* (p.101).

I should point out that this aim does not exclude other possible aims within the educational process as long as they converge with the main one (e.g. a teacher may want his students to excel at the exams, but if it becomes the most important goal the quality of their education may suffer). The intention, also, is not to devalue extrinsic aims, but to encourage an approach that will allow students to have a greater role in determining for themselves such aims - for what purpose, and how, to use their education.

Starting from this general concept, the aim of Personal Education can be formulated as follows:

The aim of Personal Education is to educate students in personhood. This means helping students, in a comprehensive and balanced way, to increase awareness, knowledge,

understanding and control of the constitutive aspects of themselves and the ways they can relate to themselves and the environment. It includes work on three levels: theoretical, practical and reflective.[32]

It should be clear by now that the term *personal* in Personal Education refers to being a person as a whole, not only to one's individualistic, private or subjective side. In accord with the commitment to 'opening the possibilities' (see p.97) argued for in this chapter, the condition of being a person (or personhood) is linked to the basic dimensions of human life, rather than to a particular kind of a person. These dimensions are the subject of the chapter *The structure of the model.* For the time being, I will only indicate that two modes (*existence* and *agency)*, and two domains (*internal and external)* are considered. Defined in this way, Personal Education is broader than, for example, Citizenship Education or Moral Education that focus on one role or one aspect of the person.

It may be objected though, that encouraging reflection, understanding, self-control, etc. makes this model in fact directive. However, what makes these abilities different from others is that they are inherent to, necessary prerequisites for the educational process argued for in this chapter. In other words, they are encouraged because they facilitate that process (that should lead to 'opening possibilities for students') rather than that they promote a particular ideological perspective. These abilities in a way presuppose the formation of other qualities so they cannot be put in the same category with, for example, being modest, refraining from stealing, keeping one's word, behaving well, etc. This is not unlike reading, writing and numeracy. We can argue about the value of History, Geography, Physics or Literature in the curriculum, but nobody would question the three Rs or consider them on the same footing with other subjects, because they are

prerequisites for other subjects. A certain level of understanding, reflection and self-control is also necessary for education (and life in general), so developing these skills must be a part of an educational process. This is not to say that enabling students to use, for example, their ability to reflect when they wish to do so, necessitates having an aim to produce reflective people (as teaching children to read and write does not *necessarily* require having an aim to produce readers and writers). The aim is to provide students with knowledge and skills, so that they can shape their characters and lives for themselves, rather than forming dispositions (which is often associated with more directive aims). As already discussed on p.87, an aim to develop set habits (dispositions) in students is considered limiting (which, of course, does not prevent students themselves from developing some dispositions if they wish to[33]). This also applies to other qualities (such as modesty, industriousness, punctuality, etc.). They are considered to be a combination of different types of knowledge (theoretical, practical, reflective and intuitive), and therefore treated in the same way: education attempts to open a range of possibilities to students, by increasing their awareness, understanding and skills in a particular area. Thus, rather than trying to instil in students particular attitudes, attitudes and qualities are allowed to emerge from the educational process. For example, modesty can be taught directly, imposed from outside, when it is usually reduced to how to behave so as to appear modest - and therefore is mostly superficial. On the other hand, modesty can be a result, can arise from a combination of knowledge, skills and values regarding one's view of his place in the world. But what if these views lead students to become conceited, instead of modest? It is not likely, because increased awareness (including, for example, reflecting on one's own mortality) puts one's significance in perspective, but even if it happens, it is better in my opinion to be openly vain, than put on just an appearance of modesty, as people often do nowadays[34].

The outcome of the intrinsic aim

Intrinsic aims are sometimes equated with aims that do not produce any desirable consequences outside the activity itself, but this does not need to be so. An intrinsic aim does not imply that a particular activity is limited only to an intrinsic value. For example, a person can aim to improve his character for its own sake, but this can still have other desirable consequences (e.g. improved relationships, professional excellence, etc.). So, if the central aim of education is to educate students by increasing their knowledge, understanding and skills, it does not necessarily follow that these qualities should be seen as only valuable in themselves - they can and should have other purposes. The only point that the above position is underlining is that extrinsic or instrumental benefits would not do the educational process a service if they become primary aims.

So, what is expected to be the general outcome of Personal Education with this aim? Present education, focused mainly on the external world, has helped us to increase our control and power over the environment. Much less is done regarding self-control and self-power and that should be the role of Personal Education. Thus, the outcome of this type of Personal Education is expected to be the self-empowerment of students. Hopson, & Scally describe that sort of power as follows:

> '...the power to influence one's own life; the power to make an impact on one's community; the power to shape the conditions under which one is born and brought up; the power that can be gained only from access to essential information; the power to participate in decisions that determine the nature of one's environment; the power to survive, grow and develop; the power to learn and to teach.' (1981, p.27-28)

If this is the case, we need to consider how the aim *to educate* relates to self-empowerment. In other words, why should we expect such an outcome? This is linked to the four characteristics of education with such an aim proposed on p.93. (1) It is not controversial that increasing knowledge (in its various forms) can be empowering. (2) However, various information or skills need to be connected in some meaningful way and contribute to making 'a coherent pattern of life' (see p. 94) to be self-empowering. In other words, students need to be able to relate their knowledge to their own lives and experience. (3) This is all an infinite process, persons and circumstances are changing all the time; so self-empowerment that can respond to these changes requires open-ended education. (4) Finally, self-empowerment involves making one's own informed choices and judgements and being able to direct one's own life, which seems to be best served by non-directive education.

The question can be raised at this point whether there is a difference between self-empowerment and autonomy. Although neither of them are regarded as aims here, they are both considered important for personal education and related. There are a number of authors (Dearden, 1975; White, 1982; Callan, 1988; Norman, 1994; and others) who highlight the value of autonomy, which is also well recognised in this work (see, for example, the area *Personal Freedom,* p.195). However, there is a reason why the term self-empowerment is regarded as more adequate in this case. Autonomy is commonly understood to mean freedom to determine one's own actions, behaviour etc. This may be an element of self-power, but self-power also includes an ability to put one's choices into practice. This means more than acting upon one's decisions. It implies the capacity to fulfil one's intentions, to bring them to fruition (or adapt them to the circumstances). Let us consider one of the areas that feature in the model, *Intrinsic relationship* (or

friendship), as an example. Self-power in this area would relate to an ability to establish and maintain such relationships with persons of one's choice. Autonomy obviously plays a role here: it allows choosing people on the basis of personal affinities rather than being driven by social or physical conditioning (e.g. being restricted to people who belong to the same religion or race, or support the same football club). However, establishing and maintaining intrinsic relationships also require some interpersonal skills, a way of thinking (e.g. that not only useful relationships are valuable), sensitivity, openness etc. All of this cannot be assigned to autonomy, unless the term is stretched to an unrecognisable extent[35]. This argument can be applied to other areas too. For example, autonomy has an important role in thinking, but cognitive power related to thinking requires more than autonomy (knowing how to find the right information, an ability to analyse and connect, open-mindedness, mastering language etc.). Also, some people who would hardly be considered autonomous still can have some, albeit limited, cognitive power. The model developed here is concerned with choices but also with their realisation, so self-empowerment seems to describe more fully the expected outcome of the programme than the term autonomy.

However, it needs to be pointed out that self-power should not be considered the aim of education, but rather its consequence, result. If empowerment becomes the aim, it could take education in a different direction from the one proposed here.

Such an aim could be vulnerable to naive interpretations that may lead educators to attempt a shortcut - simply giving more power and freedom to learners, releasing them from some constraints that structured education requires (e.g. free-writing classes, etc.). Underlining the intrinsic aim of education should prevent educators from falling into this

trap. This is because it indicates that exercising power should not precede knowledge acquisition and this requires a clearly structured programme.

Another undesirable consequence of empowerment as the aim is that an assessment of such education would be based on external criteria, namely what constitutes power and the amount of power learners exercise. However, this would be impracticable and would contradict students' rights to decide to what extent and how they will use the power gained through education.

This position would also shift the focus from education, reduce it to learning, the means to an end, which would have a counterproductive effect, because it would decrease their intrinsic motivation. To clarify this point I will use an example from a different field: somebody can aim to excel as a football player, which may have the consequences of becoming rich and famous. However, if that person focuses primarily on becoming rich and famous, the game and playing will become only the means to an end, which will, as any coach knows, inevitably effect the quality of his play (and in that way, in fact, lessen his chances to become rich and famous).

For these reasons I believe that, especially from the point of practice, it is an imperative to distinguish the intrinsic aim of education from its consequences. Of course, self-empowerment can be borne in mind as an expected and desirable outcome, but focusing first of all on education itself would benefit the educational process.

I hope that the above arguments demonstrate that *to educate* can be a meaningful and legitimate aim of education. As long as *personal development* is understood in line with the above argument, I agree with Lawson who asserts:

> 'Whatever else education may set out to achieve it is its contribution to "the development of persons" which may be seen as its final justification. What is

sometimes referred to as "individual personal development" becomes the final imperative and beyond that nothing need be said.' (1979, p.95)

However, there are some reservations regarding intrinsic aims that need to be addressed (some objections to Personal Education in general, and self-empowerment as its consequence in particular, have already been addressed in chapter 2, from p.22).

Addressing some concerns relating to intrinsic aims

Advocating intrinsic aims is sometimes frowned upon because of the alleged association with elitist, right-wing views (see Wringe, 1988, p.117). Blacker, for example, writes:

> '...non-instrumental conceptions are usually held to be overly aloof, if not elitist and therefore complicit in perpetuating societal inequalities'.[36] (2000, p.231)

Such a misconception may gain currency for some historical and other reasons, but is highly misleading. An elitist education that favours a content that does not have any practical value usually *has* a clear (although not always explicit) instrumental aim (to emphasise the difference between classes, for example). Supporting elitism in education is very different from supporting the relative autonomy of education and arguing that education should have its own aim, rather than serve some other political, economic or ideological purpose. Understood in this way, intrinsic aims are fully compatible with views that favour a more egalitarian society.

A more fundamental question needs to be considered: is it always good to increase knowledge, choice and self-power? Can knowledge be dangerous?

Knowledge is never dangerous *per se,* but it can be misused if it is incomplete, unbalanced: for example, the knowledge of how to drive can be potentially dangerous if

one does not also know traffic signs or how to control his temper or drinking habits. Education with extrinsic aims always has priorities and so often creates unbalanced knowledge. On the other hand, because the priority of education with the aim advocated here is to engage students in the process of becoming educated, it is in a better position to increase knowledge in a balanced way[37] (*balance*, as one of the criteria for the materials used in this model is discussed in chapter 6 p.143). The other important point is that an education with intrinsic aims has and builds respect for knowledge, while education with extrinsic aims treats knowledge as the means to an end, so it is easier to abuse it.

A concern also may be raised that if education does not direct students by extrinsic aims, they may become prey to other less scrutinized influences (family members, peer pressure, religious groups, media, etc.).

This is certainly a possibility, but it does not seem that education is very successful in directing pupils, anyway. There is evidence that educational institutions are relatively ineffective in altering attitudes and values, and that other agencies of socialization are more influential. Buck and Inman, for example, claim that 'schools may have a relatively small impact on pupil's lives'. (1995, p.2) If this is true, it might be better to focus on what is intrinsic to education, than waste time and energy on attempts to direct pupils. More importantly, comprehensive and balanced Personal Education should contribute to students' capacity to discriminate between the motives of others and to detach themselves from their influence.

Another possible worry may be that if we accept the intrinsic aim of personal education, it might lead to undesirable moral conduct and endanger existing values and democratic ideals[38]. What if students use their education in a wrong way?

This model of Personal Education does not regard every possibility as equally desirable. Not pushing students in a certain direction does not prevent educators from showing them that there are differences between different directions. So, rather than explicitly advocating a particular way of life, the model explores the short term and long term consequences of various possibilities and allows students to make their own choices on that basis (e.g. area *Emotions* (p.250), describes various ways of dealing with emotional reactions and their short and long term effects on oneself and the environment, but it does not prescribe what students *should* do). Thus, values that students who have undergone this programme may develop do not need to be different from those that more directive models attempt to instil in students. However, the way to arrive at these values may be. Rather than operating (explicitly or implicitly) with "shoulds" this model examines "whys", so that students can examine their own motives and clarify their priorities (these two approaches are also examined in the area *Self-discipline* p.279). This implies the acknowledgement of students' agency and enables a dialogue, which minimises the conflict between that which directs (an external agency or a part of oneself) and that which is directed. All that would be more difficult to put in practice if we start from an aim that pre-defines the sort of people we want to produce. This does not mean allowing irresponsibility, but trusting students and building trust in themselves that they can, with some assistance, direct their lives in a constructive way (further argument for this position can be found on p.143). Morality therefore can be and should be included as a part of Personal Education, but it does not mean that every student needs to subscribe to the same moral perspective. Of course, this cannot give a guarantee that all students will choose only those possibilities agreeable to us, but a directive education, as we are well aware, cannot give these guarantees either. However, I believe that education that leads to self-empowerment of students has a greater chance to produce more morally aware and

responsible people. Research, already mentioned on p.32 supports this view. Moreover, education that has the main aim to educate students is in a better position to be more open and honest and avoid mixed messages, partiality and duplicity (often arising from a difference between extrinsic aims and reality, pre-set ideals and the actual situation). Therefore, it will be easier for students to identify their aspirations with such an education. It is certainly possible that some students in some aspects will diverge from our standards, but this will not necessarily be wrong. We have to accept that our own values are not final, and allow dynamism and possible change to take place.

In conclusion, I would like to address a transparent anxiety, even among the educators who strongly emphasize autonomy, that if we do not direct pupils, all hell will break loose. White, for example, writes that 'although children will still face all sorts of conflicts in their lives, often acute ones, they need not, and should not, grow up bereft of major guidelines' (1990, p.52). In some cases, White asserts, they have to be built in 'so firmly that to reverse it on any occasion will be unthinkable.' (1989, p.13)[39]

This attitude may be a hangover from humanistic education, but we should not throw the baby out with the bath water. Education has failed a child who cannot enjoy the taste or understand the value of fresh fruits and vegetables and wants to eat only ice cream, or a child who is not capable of enjoying the subtlety of classical music and can find satisfaction only in the painful intensity of loudspeakers, or a child whose sensitivity, empathy and compassion are so stunted that he can torture others. But this does not happen because we have not directed pupils enough towards vegetables, classical music or moral behaviour. On the contrary, it happens because his education has been partial and unbalanced, neglecting the whole person. That can be avoided only if we focus on education itself, rather than anything external to it.

Chapter 4

THE CONTENT OF PERSONAL EDUCATION

> 'Perhaps there was a time when people were simply not exercised by wondering about what sort of person they should be. They had their roles and allotted stations in life, and they just got on with it. We no longer think that the young should be brought up just like that, but with what do we replace such a traditional upbringing? That is the central problem for personal, social and moral education.'
>
> Phillips (1990, p.70)

All would argue 'for pupils' personal development to be at the centre of whole curriculum planning, to be at the heart of a school's purpose and rationale' (Inman & Buck, 1995, xii), but it seems that everybody has a different idea about what constitutes personal development. There are numerous models that differ widely in content. It can range from teaching people to use the telephone to developing empathy, from visiting the elderly to enterprise skills. They can be broadly divided into two groups:

I. Some authors take one category or aspect of personal education as central. For example, Pring believes that values should be the focal point of PSE (in Ward, 1982, p. 135); Inman & Buck claim that 'central to personal development is a concern for equity and justice...' (1995, xii); Askew & Carnell write that 'people who stress the importance of "process" argue that within the personal and social curriculum it is... interactions which form the explicit content; thus the process becomes the content.' (1995, p.20)

The obvious objection to this approach to personal education is that it is not comprehensive enough; personal education is too complex to be reduced to one factor. If this is of no concern, it would be more appropriate to at least use adequate labels such as Value Education, Education in Mutual Respect and so on, rather than to call it Personal and Social Education.

II. Other educators try to grasp the complexity of the subject and be more comprehensive. To illustrate this, I will list several examples:

Watkins (1994, p.132-133) writes about the Bodily self, Sexual self, Social self, Vocational self, Moral/political self, Self as a learner, Self in the organization.

The Scottish Consultative Council on the Curriculum (SCCC, 1991) includes in personal development: Appreciation of Learning, Respect and caring for Self and Others, A Sense of Belonging, Social Responsibility.

CCOSS (1984, p.64) states:

> 'We take the area to include, over the five years of compulsory schooling: careers education, consumer education, education for parenthood and family life, health education, industrial education and work experience, mass media and leisure, moral education, political education, social impact of science and technology, economic education, social and life skills, information technology, study skills.'

Hopson and Hough's model (1976, p.18) contains the areas of sensing, feeling, thinking and doing.

Small (1985, p.24-25) includes design, mass-media, photographing buildings, etc.

Edwards & Blades' model (1985, p.56) consists of careers education, citizenship, community studies, comparative religions education, consumer education, industrial education and work experience, mass media and leisure, moral education, political education, social impact of science and technology, economic education, social and life skills, information technology, study skills.

It does not seem, from the above examples, that there are clear criteria for the content. This is why some aspects of personal education are missed altogether, while it is hard to understand why some themes are there at all. I agree that the topics mentioned above do

affect personal development to some extent - as anything else does. However, very few of them are specifically focused on personal development itself or students themselves. One of the reasons for such a situation may be that there is not a widely accepted method to approach personal matters, so teachers would rather avoid them. Even more importantly, the content of Personal Education is normally seen as 'outcomes ... we should be promoting in our young people' (Inman & Buck, 1995, p.10). It is not surprising then, that many areas that should be part of Personal Education become peripheral or controversial, and consequently often neglected.

The overall impression is that most of the authors use the terms personal development and personal education as an umbrella for their own agendas or for whatever cannot be fitted within other subjects. The statement below represents a fairly typical attitude:

> 'It is acknowledged that [personal development] is a blanket term that can cover almost every facet of pupil's life, but we identified it with interactional skills, leading to social competence with all age groups, conventional good manners and savoir-faire, development of the senses, and the easing of the usual worries experienced by adolescent.' (Wooding, 1981, p.344)

The content with heavy accent on pupils' behaviour reveals that educators seem more concerned with pupils' adjustment to school and perhaps workplace than to educating them in this respect. PSE is often treated as a substitute for old-fashioned discipline - a different approach, the same aim. However, Personal Education should not be a part of an adjustment process, but the other way around - an ability to adjust should be a part of personal education.

If we want Personal Education to be taken seriously by students and teachers, clearer foundations for its content are needed.

The content of personal education is closely related to its aim. I have argued in the previous chapter that the main aim of Personal Education should be intrinsic in nature. This creates the following difficulty: if education does not have an explicit extrinsic aim, nothing should be prioritised, and yet, human life and experience is so complex a phenomenon that everything cannot possibly be included. I believe that the best way to reduce the content of such a vast area to manageable size is to try to discern common denominators of human experience, underlying "building blocks" that comprise the other complex aspects. These denominators will be called in this work primary areas, and they have been located on the basis of the criteria that are discussed below: irreducibility, universality, comprehensiveness and transferability. Various combinations of these primary areas create so called secondary areas. They are not included in the content because of their diversity, complexity and particularity.

It may be claimed that since there are radically different views of human nature (e.g. materialist and Christian) there may be very little ground for these common denominators (or primary areas). However, this concern does not seem to be warranted. Following the above mentioned criteria, a number of areas can be discerned without relying on a particular ideological perspective. Even a materialist and a Christian would agree that all people (or at least a vast majority of people) think, feel, face death, relate to others, cope, perceive, communicate and generally operate within the areas that comprise this model (the full list of the areas will be given in the next chapter). It is true, however, that in some cases different perspectives may be incompatible regarding materials *within* these areas. The criteria for the materials are described in chapter 6; nevertheless, even if these criteria are observed, there are some issues that would still depend to a large extent on personal views. Facing death, for instance, will mean very different thing to a materialist, a Christian or a Buddhist. For this reason such issues are placed within the reflective

levels, so that students can make their own choices. It is important to acknowledge that there are certain matters that educators (and also parents or community leaders) cannot claim to know for sure. However, this is not a reason to avoid them in education. We can encourage students to reflect on these points (by posing relevant questions) and (if they wish so) discuss them in the class or with other people. Not that one can hope that the students will find all the satisfactory answers during the course. Some issues may continue nagging individuals throughout their whole life. However, the very process of opening oneself to and reflecting on these questions is considered to be worthwhile. In chapter 6 the criteria used for the materials are specified and all the levels are described in detail, which should bring more light to this topic, but let us turn now to the above mentioned criteria used to locate the areas that figure in this model.

Irreducibility

Irreducibility means that the areas included in this model cannot be reduced to some other categories or their combinations. In other words, the experience of each area is such that it cannot be converted into any other area (or areas) without changing the quality of experience. There are several reasons to use this criterion:

(i) We cannot deal successfully with complex issues or immediate problems if the underlying components are not addressed. For example, the attitude of students towards drugs is comprised of several basic areas: the relation to one's body, courage, pleasure, assertiveness, susceptibility to influence etc. Education on drug abuse will have a minimal effect if they are not tackled. "Bad" habits are on the increase among adolescents despite present education possibly because it usually deals with symptoms rather than underlying issues.

(ii) It enables a manageable content: there are a limited number of irreducible areas, whereas there are an unlimited number of their combinations, complex categories and life situations.

(iii) It provides a widely applicable content: the irreducible areas enable endless combinations that can be applied in any situation (of which some might not be foreseen now).

(iv) It does not affect autonomy and choice: to make this clearer, I will use an example from a different subject in education. Teaching students basic, but widely applicable painting skills will enable them to develop their original style (or adopt one of their choice). On the other hand, if they are taught some complex styles or techniques, it will inevitably push them in a certain direction and narrow their possibilities.

Universality

There are two reasons why the areas should be universal. One is on the space axis, and the other on the time axis:

We live in a very diverse society, and if we want Personal Education to be widely accepted, all the areas have to be relevant to (almost) everybody (of course, there will always be some exceptions, Scrimshaw (1987, p.34) suggests a 90% rule, I believe that even higher level of universality is required). This is in line with the HMI statement:

> 'There are some skills... which are essential for everyone. There are some sorts of knowledge... which all pupils need. Personal and social development in this broad sense is a major charge on the curriculum.' (1980, p.2)

However, I suspect that some people would still argue that difference (between cultures and individuals) is more important, so Personal Education should focus on differences rather than on what we have in common.

One of the reasons why it is important to focus on what we share is that it underlies our differences. For example, our specific emotional expressions are based on a common range of these expressions, our particular opinions are based on some universal cognitive abilities (to infer, deduce, generalise etc.), our very special relationships are based on a general need to affiliate, belong and relate, our specific ways to face the death of others and our own underlie the fact that we are all mortal. Tawney is right to point out that 'in spite of their varying character and capacities, men possess in their common humanity a quality which is worth cultivating...' (1938, p.55)

Focusing on what we have in common does not imply disrespect for differences, but if we want to achieve a better harmonisation of the society as a whole, more attention should be paid to what we share than to what divides us. I agree with Hampden-Turner who states:

> 'My belief is that industrial cultures are dangerously overdifferentiated and underintegrated. We compulsively exaggerate our differences while ignoring what we have in common.' (1981, p.8)

The other reason why it is important to insist on universality is that Personal Education should not be created only for the school or college period, but for the whole of life - and the future can be radically different. As Hopson & Scally point out, '...people today face a future that will demand great personal flexibility and an ability to cope with rapid change...' (1981, p.236) Instead of indulging in predictions, it would be more productive to prepare pupils optimally for any future that they can encounter or create, and this is more likely to be achieved if we focus on universal categories.

Universality, however, does not mean that particular, specific issues should not be dealt with. Personal Education should be considered as a basis that would enable other subjects and social entities (family, school, church, seminars, political organizations etc.) to deal with particular concerns more effectively.

Comprehensiveness

This criterion means that these denominators should cover the totality of human experience as much as possible. It does not mean that the areas cannot be defined in a different way than I have done. This process will always be to some extent arbitrary, but this should not be detrimental to the model. Different sets of jigsaw pieces can be legitimately used to make the same picture, as long as the pieces put together do not overlap and do not leave gaps.

Transferability

Transferability is in fact a consequence of the above criteria, rather than really a new one. Nevertheless, it is important to address it because it affects the way the areas are approached, and because it needs to be defended from a number of influential philosophers who have attempted to discredit it. As an example, I will analyse Hirst's (1965) argument against transferability, well summarized by Dearden:

> 'Hirst argues that any ability must be exercised on something specific. You cannot just attend, observe, reason or imagine in a vacuum. On the contrary, each of those activities must be directed towards some specific object or task... the extent to which we may speak of an ability (rather than an inability) will depend on our degree of success in observing, reasoning, imagining and so on; but what counts as success will be specific to the subject-matter under consideration, or to

the object or task with which we are engaged. Therefore abilities must necessarily be specific and cannot be general, since their public standards of success will be specific. The able person may be a good mathematical problem-solver, or a good botanical observer, or an imaginative historian, but he cannot be a good problem-solver in general, or a good observer in general.' (1984, p.77)

There are several objections to this view:

(i) The public standards of success refer to the application of an ability, not an ability itself. The fact that we can only indirectly verify and judge general abilities (through the series of applications) does not mean that they do not exist. It is plausible to think that an imaginative scientist has something in common with an imaginative poet, but that they have adapted this ability to different practices.

(ii) Our abilities do not seem to have a transferable quality because applications, tasks always include something specific besides the general - almost every task combines different abilities and some other factors (e.g. knowledge of factual and procedural information) in various proportions, and this is why in different situations we may show a different degree of an ability. For example, a football player may have highly developed general abilities of movement coordination, speed, stamina, etc. Although basketball may entail similar abilities they are applied in a different way and to a different degree, so it is unlikely that he will automatically excel in basketball (but he will probably learn quicker than somebody who does not have those general abilities developed). Dearden points out that '[t]he successful exercise of an ability will indeed require reference to specific criteria of success, to which we may add specific knowledge of various kinds - but it does not follow that there can be nothing general.' (*ibid.*, p.77)

(iii) This position is untenable also because it cannot escape some level of generalization. If we reject the notion that somebody can be a good observer, we should, by the same criteria, also reject the notion that somebody can be a good bird observer, or even a good observer of a particular type of birds, but conclude that he is just a good observer of that particular bird flying by. However, watching somebody solving 300 problems of integral mathematics in order to assert not that he is a good problem solver, or a good mathematical problem solver or even a good problem solver in integral mathematics, but that he is good in solving 300 problems of integral mathematics, would be a masochistically fruitless activity.

(iv) It is true that we can exercise any ability only on something specific. And if we always choose the same activity, we will develop only specific abilities (but may accidentally enhance some general ones). However, if we focus specifically on the abilities themselves (e.g. reasoning, creativity, coping, communicating etc.) rather than their applications, it is likely that a certain level of transferability will be achieved.[40]

Following the above criteria, some popular PSE topics do not appear as separate areas in this model. The family, for example, is not included not only because it is complex, but also because (however widely spread) it is not universal. There are a significant number of individuals, groups, and even whole societies that do not regard family as a necessary component of social organisation. So, if we include the family in Personal Education, we are making an arbitrary statement and imposing certain values, which would alienate those people who do not have family, have not grown up in a family environment, or do not plan to have one. Similarly, career education cannot be included. For some of us it is desirable to have a career, but humans are not less humans if they do not want or do not have one (for example the unemployed, rich, self-employed, pensioners, house-spouses,

children, students etc.). Drug abuse (as already mentioned) also fails to fulfil these criteria. On the other hand, we are all alive, we have all experienced pleasure, pain and excitement, we all can feel and think, we all relate to others, we are all facing death... These areas are universal and cannot be reduced to anything else.

Despite the above argument, an objection can be made that drug abuse, family and work are real burning problems that a number of young people face nowadays, so it would be irresponsible not to focus on them. Thus, it needs to be pointed out that although this model does not deal directly with the above concerns, it is expected to have a significant effect on them. I believe that it would be more productive, however, to equip students to deal with their problems on their own, instead of assuming (typically in a patronizing way) that we know what their problems are and what is the best way to solve them. The last thirty or so years of failing to make a significant impact on these and some other serious problems that adolescents face seems to indicate that a direct approach is ineffective and that a new perspective is required. It needs to be realized that many of those issues are symptoms that depend on other underlying areas of human life. For example, whether a person will embark on using illegal drugs or not, depends on a number of factors: controlling the extent to which one is open to new experiences, directing one's curiosity, separating courage from recklessness, resisting peer pressure, recognising one's motives, balancing one's feelings, making autonomous choices, having some self-control, developing determination, accepting responsibility for oneself, finding fulfilment in a variety of experiences, and so on (all these points are approached within various areas in the model). Not to mention that drug-abuse is embodied in a larger framework that requires addressing some other areas of life that are not directly linked to one's attitude to drugs. It is unlikely that a programme that focuses directly on drug-abuse can cover all these points in a systematic way, so it does not matter how persuasive the

course is, more often than not there will be a weak link that will invalidate its message in an actual situation. This even assuming that students do not feel patronised, and take on cynical or rebellious attitude. Some educators have already recognized this situation. Brown writes that '[i]n Health Education for example, many materials are not directly about health matters but about personal confidence and interpersonal skills. An American course on Drug Education sponsored in this country by TACADE, *Skills for Adolescence*, consists of six units designed to span the first three years of secondary school. Only Unit Six is directly about drug-related behaviour.' (1995, p.113) Taking this into account, the priority of this model is its educational function, rather than remedial or even preventive one. This is not to say that Personal Education should ignore specific issues, only that they should not be a starting point. The fact that they are not included in the model as discrete areas does not imply that they are not addressed (a number of areas in the model refer to smoking, addictions, bullying, sex etc.). Even so, it is acknowledged that in some acute cases this model may not be sufficient. Sometimes social services or counselling may be a more appropriate help than education. However, dealing with the areas of personal life in an unobtrusive way may at least encourage students to open up (the value of talking to others has been pointed out in four areas of the model), or at least enable the teacher to recognise that there is a problem, which would in itself be an important step forward.

Before moving to the next chapter where the list of the areas and their organisation will be presented, it may be prudent to point out that the areas in this model do not have the same meaning as, for example, "fields" in Kurt Lewin's *Field Theory* (see Hall and Lindzy, 1978, from p.383). The major difference is that they are not considered to be fragments of the inner space. The areas refer to our abilities to relate (to ourselves and to

the world). In any given moment, one or more of them are mixed and exercised simultaneously, while others are latent. Thus, in reality they are not distinguishable as separate compartments, nor are they fixed. Each area presents a set of human potentials, developed to various degrees and directions in individuals, which change all the time. The name of an area should indicate the variety of possibilities within each of them.

The titles of the areas appear in various forms. This might lead to the conclusion that I have tried to put together qualitatively disparate categories. I should point out that the names are used in particular grammatical forms only for reasons of convenience and shortness, not because they present the only possibility. For instance, the area *Tolerance* (p.309) could have been named *Relating to unpleasant experiences*, or just *Unpleasant experiences.* "Tolerance" is used because it seems to be the most elegant choice that adequately presents the main focus of the area.

Chapter 5

THE STRUCTURE OF THE MODEL

> 'What at least is apparent... is the complexity of the area. As a start to curriculum planning there is a need to sort out this complexity into some sort of coherent map of the territory...'
>
> Richard Pring (1982b, p.12)

In this chapter, all the included areas are organized in groups and categories and connected in a model or map. This is important for several reasons. It provides an overall view and emphasizes the relationship and dynamics between the areas (which can be as important as the areas themselves). It can also help with questions such as whether some areas are more basic than others, and in what order they should be presented.

As the quotation above shows, the need for a coherent model has been recognized and there have been a number of attempts to develop it. I will bring to notice some examples that have points of contact with the model that will be presented later:

Lang (1988, p.17-18) suggests the following system:

positive

developmental

(pro-active response)

higher order

(Maslow, morality)

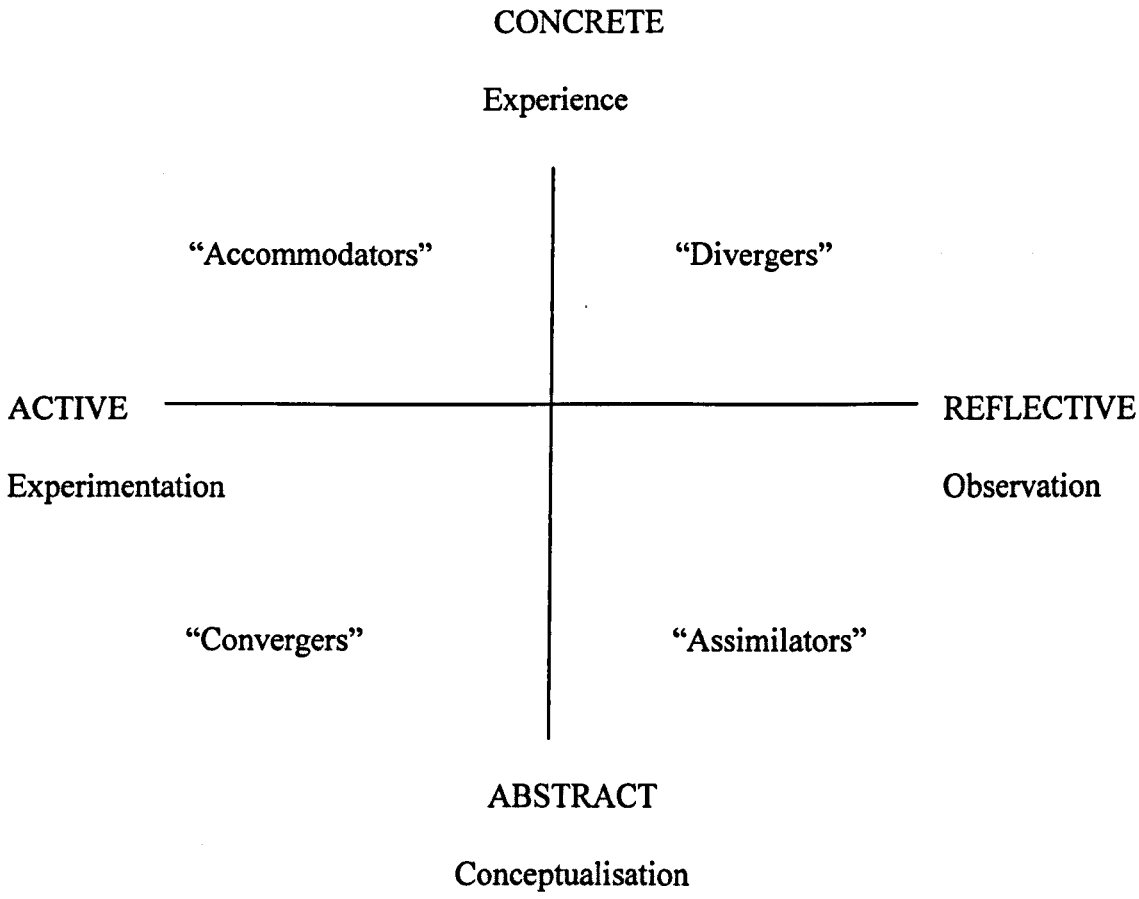
utilitarian needs

negative crisis

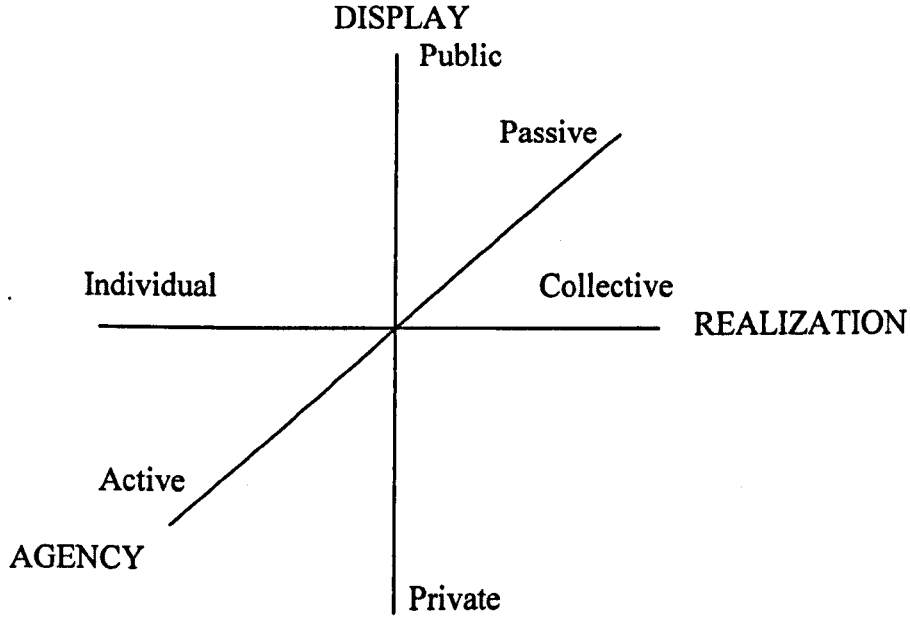
problem orientated

(re-active response)

Kolb (1979) uses his model to discern some personality types:



Harre (1983, p.44) offers a three-dimensional structure:



Taylor (1990, p.17) produced a hexagonal model that consists of *Skills, Doing, Character strengths, Feeling, Values/attitudes, and Thinking.*

The OFSTED Discussion Paper in 1994 divides Personal Development into four broad categories: *Spiritual, Moral, Social,* and *Cultural.* On this basis, The National Forum for Values in Education and the Community (1996), set up by SCAA, recognized four domains: *Society, Relationship, the Self* and *the Environment.*

The Hopson and Hough (1976) *Life skills* model distinguishes the following areas:
Sensing: awareness of physical senses in self and others; control of bodily systems; awareness of relationship between physical and emotional expression.
Feeling: awareness of emotions in self and others; effective expression of feelings, learning to accept all feelings as valid; handling negative feelings in self and others.
Thinking: develop creativity; develop and crystallize values; awareness of interests and needs; examining the rationality of needs; developing commitments; awareness of strengths and weaknesses; moral development; developing behavioural goals.
Doing: how to make effective decisions; operating efficiently in groups; helping others to solve problems; how to receive help from others; how to initiate relationships; how to maintain relationships; how to use conflict constructively; how to be assertive effectively; how to create and manage personal change; how to communicate interpersonally, verbally and non-verbally; how to approach personal problem-solving.

This is not the place to analyse these models individually, so I will limit myself to some general comments. Although each of these models has some merits, none seem fully satisfactory for the purpose of Personal Education. These are the main objections:

The lack of comprehensiveness. For example, Lang's model is concerned only with needs and responses, which does not allow for the receptive, experiential aspects of human life. Kolb's model seems specifically designed for working in groups and could be difficult to implement in other situations. It is questionable if the four categories that the SCAA model distinguishes really add up to development of the whole person.

Arbitrariness. The SCAA model, for example, is clearly more concerned with society than individuals. Even The Self category consists of 'try to live up to a shared moral code' and 'make responsible use of our rights and privileges', without any concern with areas such as motivation, thinking, emotions, etc.

The lack of cohesiveness In Taylor's, Hopson and Hough's and the SCAA model it is not apparent what holds the categories together, what is the relationship between them.

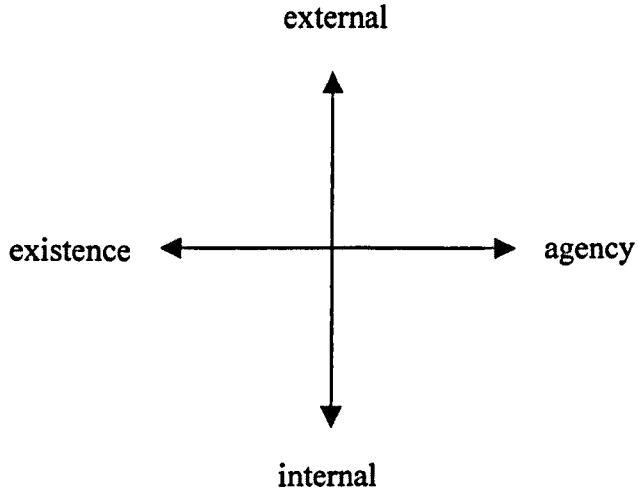
Unclear boundaries In Taylor's model, for example, it is not clear what criteria are used to distinguish between Skills and Doing, or Values/attitudes and Thinking. In Hopson and Hough's model it is not clear why developing commitments, morality and goals, and awareness of needs belong to *Thinking* category, or receiving help from others in *Doing* category. Hare's model also makes somewhat arbitrary distinctions between individual and private, and public and collective.

There is no doubt that mapping such a vast field that attempts to include all the basic areas of human life is a formidable task and probably no one model can be perfect and avoid all objections. Nevertheless, I believe that it is possible and necessary to design a new model that will avoid or at least minimize the negative effects of the above imperfections. The model presented below is such an attempt. However, we need to bear in mind that any map can only be a better or worse approximation, rather than a precise description of reality. This is how the one developed here should be considered too. No

doubt, other maps can be designed with different strong and weak points, but after testing more than a hundred models, this one seems the most suitable for the purpose of Personal Education.[41]

There are two sets of criteria used in structuring this model: the bottom-up criteria that are used to define the areas themselves are described in the previous chapter (*irreducibility, universality* and *comprehensiveness*). The top down criteria, used to define the groups and categories that these areas belong to, will be addressed now.

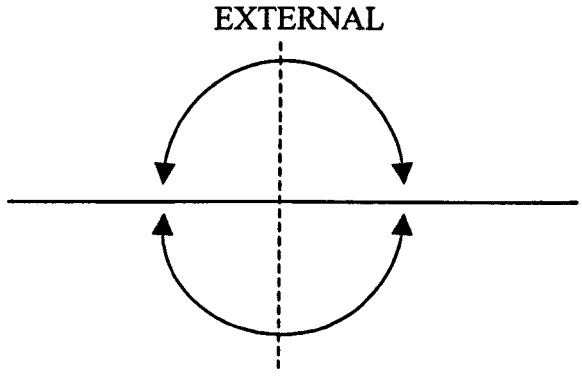
In designing the model, I have started from the question of what the most fundamental dimensions of human life are. Two basic modalities are recognized: *existence* and *agency*. These two modes can be applied in two general domains: *internal* and *external*. They provide the coordinates for the map:

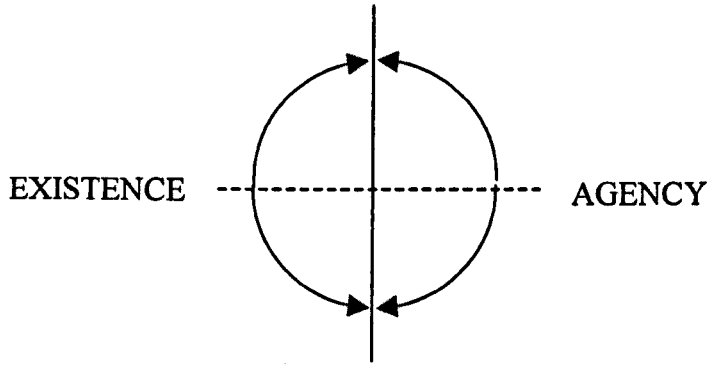


In this anti-Cartesian climate, it is necessary to address the possible objection that the *internal* and *external* are inseparable. Although I accept that they influence and mould each other all the time, I still believe that it is of great practical importance to make a distinction between them. For example, if one is afraid, he can respond to the *situation* that has caused the fear (he can run away, fight, freeze, etc.), or he can respond to the

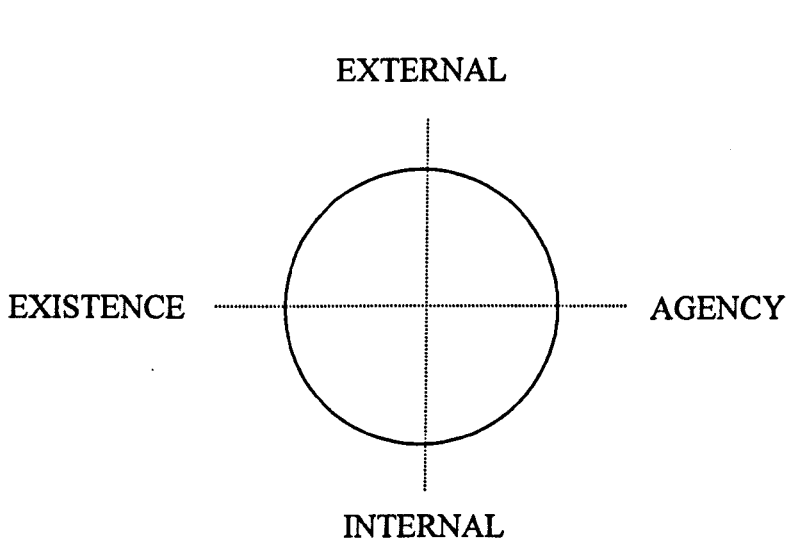
internal state, fear itself (he can suppress, accept, fight, project, or ignore it). The first type of responses would belong to the external category, the second to the internal. In fact, many psychological problems arise because the boundary between internal and external is blurred. However, it needs to be pointed out that the internal-external axis departs from the classic Cartesian distinction between inner and outer in so far as the internal is not identified with the subjective, or the external with the objective. They only represent domains or directions of individual awareness and intent.

The diagrams below present the "space" that these dimensions cover:

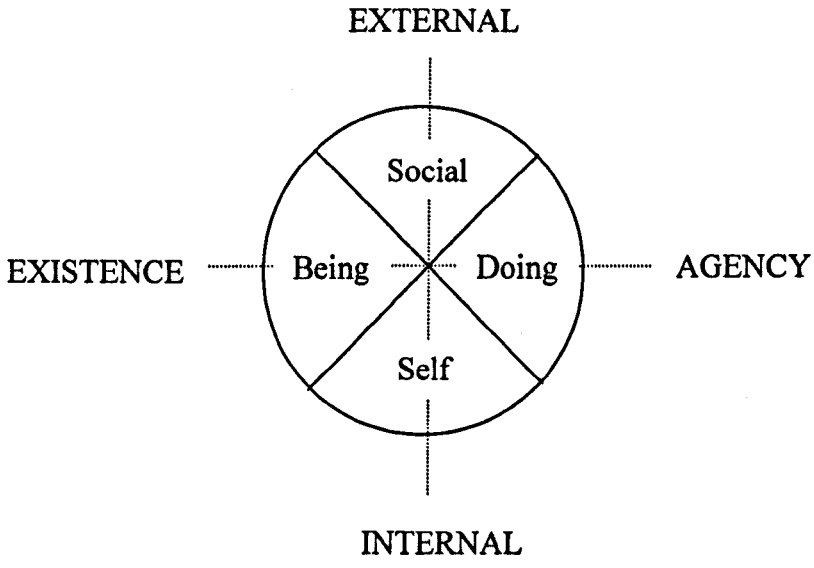




So, we can see that, in fact, the modes and domains overlap. Put together, they can be presented in the following way:



This system allows the formation of four categories: *Self* category[42], *Being* category, *Doing* category, and *Social* category. Their graphic representation is given below[43]:

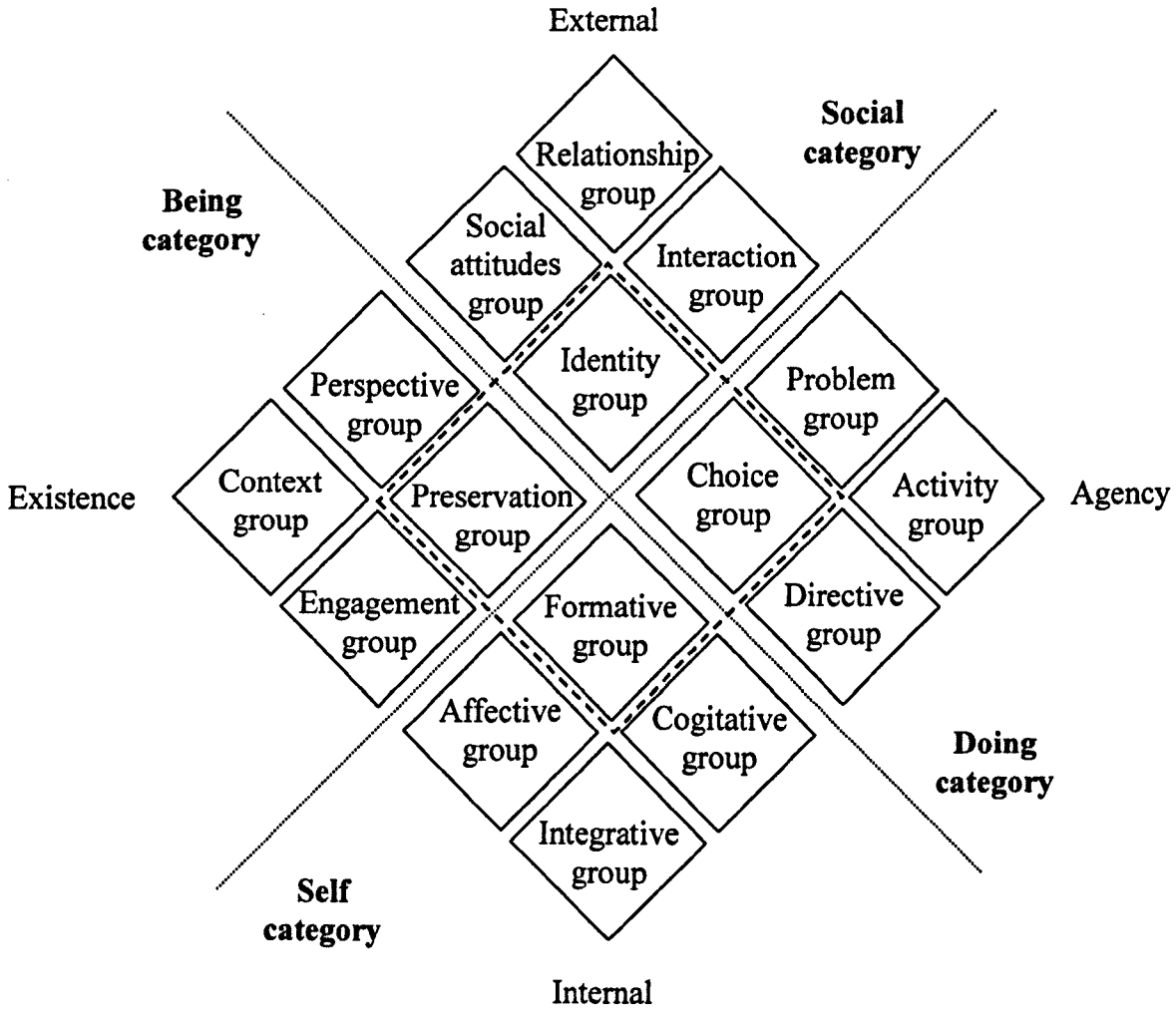


The diagram shows that the Internal domain includes the Self category and one side of the Being and Doing categories; the External domain includes the Social category and the other side of the Being and Doing categories; the Existence mode includes the Being category and one side of the Self and Social categories; and the Agency mode includes the Doing category and the other side of the Self and Social categories.

Being and *Doing* are close to the more commonly used terms Passive (or Receptive) and Active. I have opted for the above terminology because the names active and passive are value laden and can be misleading. *Being* here means that the person is affected, while *Doing* means that the person affects. The *Being* category can include an activity if it is a re-action (an incentive for an action comes from the outside), and the *Doing* category can include inactivity if it is the result of one's choice (an incentive comes, as it were, from the inside).

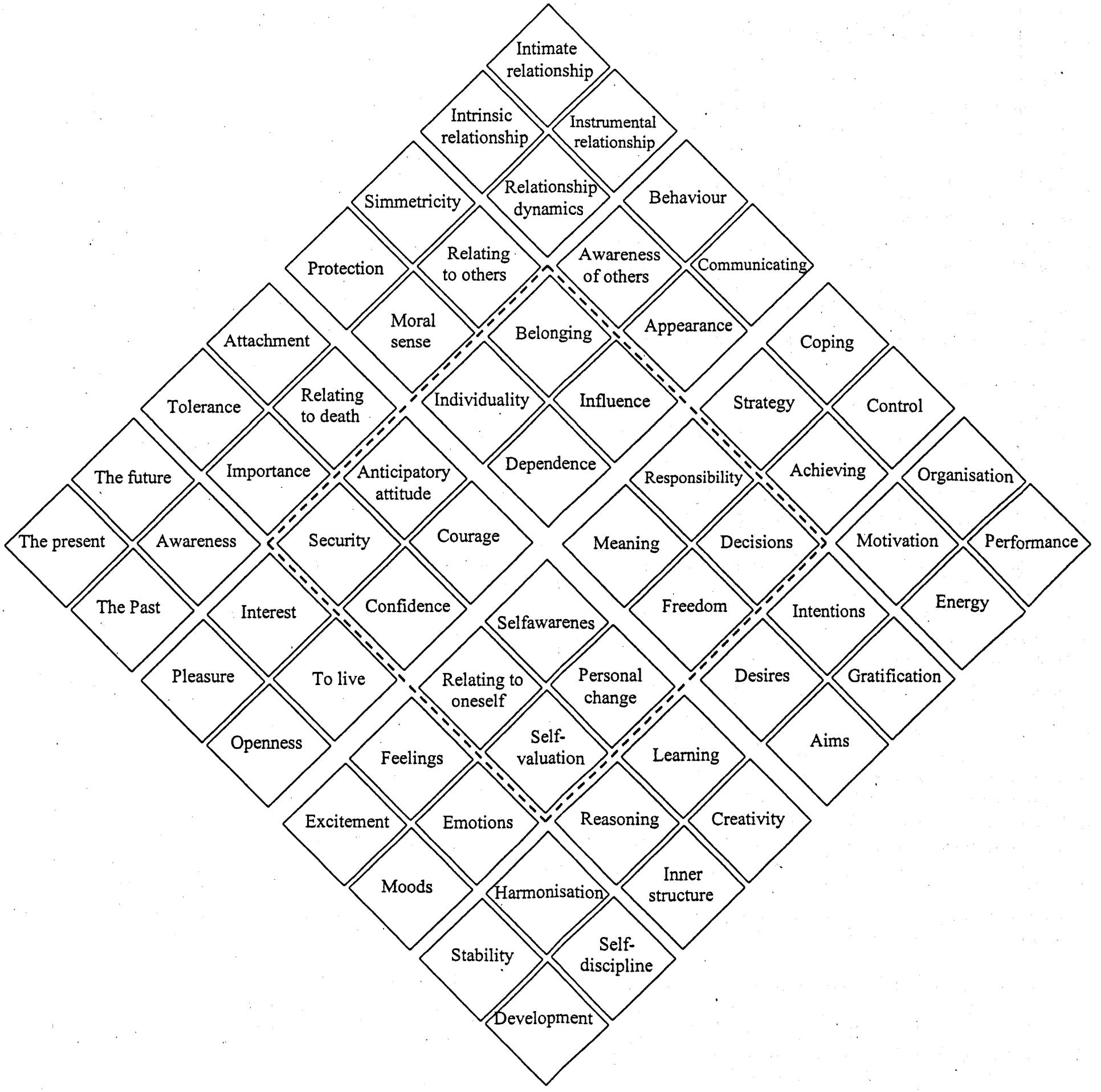
The Self category, at the bottom of the diagram, is considered the foundational or root category of the model. This is because the other categories depend to some extent on it. The Being and Doing categories, on the left and right side of the model, can be called the side categories. The Social category is positioned at the top of the diagram. This is relevant for the order of presentation, which will be addressed later.

Each category consists of four groups. They are presented in the diagram on the next page. The groups relate to each other in a similar way to that in which the categories relate among themselves within the model. Note, however, that the direction is from the centre towards the periphery of the model, not from the bottom towards the top. The foundational or root group of each category is situated in the centre of the model (e.g. The Choice group is the root group of the Doing category). Each category also has two side groups (relative to the root group) that belong to either different modes or different domains (for example, the Directive and Problem groups are the side groups of the Doing category, but the Directive group belongs to the Internal domain, while the Problem group belongs to the External domain). The groups positioned at the corners of the model are called the top groups[44]. (e.g. the Activity group in the Doing category). They rely on certain elements from other groups in the same category and have an overarching role.



Each group consists of four areas. All the areas are presented in the model on the following page. They relate to each other as groups relate within a category and categories relate within the model. The foundational or root area of a group is the one nearest to the centre of the model. It usually directly affects the other areas in that group (e.g. *Self-awareness* has that role in the Formative group, *Strategy* in the Problem group, etc.). Two side areas (relative to the root area) are usually counterparts, different poles of the central theme of the group (e.g. *Freedom* and *Responsibility, Creative thinking* and *Reasoning,* etc.). The final area in a group is called the top area. It is usually based on and overarches the other areas in the group.

PAGE NUMBERING AS ORIGINAL


Intimate relationship
Intrinsic relationship
Instrumental relationship
Simmetricity
Relationship dynamics
Behaviour
Protection
Relating to others
Awareness of others
Communicating
Moral sense
Belonging
Appearance
Attachment
Coping
Tolerance
Relating to death
Individuality
Influence
Strategy
Control
The future
Importance
Anticipatory attitude
Dependence
Responsibility
Achieving
Organisation
The present
Awareness
Security
Courage
Meaning
Decisions
Motivation
Performance
The Past
Interest
Confidence
Selfawarenes
Freedom
Intentions
Energy
Pleasure
To live
Relating to oneself
Personal change
Desires
Gratification
Openness
Self-valuation
Aims
Feelings
Learning
Excitement
Emotions
Reasoning
Creativity
Moods
Harmonisation
Inner structure
Stability
Self-discipline
Development

It may be noticed that the map also consists of two rings: the inner and outer (divided by dotted line). The four groups in the inner ring are those positioned around the centre of the map while the areas that comprise the outer ring are those on the periphery of the map. The areas in the inner ring are predominantly concerned with the self-concept, while the outer ring is predominantly concerned with the interaction with a larger framework within which the person is situated - one's reality, or world-concept. Rogers defines a self-concept as 'an organized configuration of perceptions of the self which are admissible to awareness. It is composed of such elements as the perception of one's characteristics and abilities; the precepts and concepts of the self in relation to others and to the environment; the value qualities which are perceived as associated with experiences and objects; and goals and ideals which are perceived as having positive or negative valence.' (1951, p.136-137) We can see that each element that Rogers mentions corresponds to qualities associated with the Self category, Social category, Being category and Doing category, respectively[45]. The number of groups in the inner ring is smaller, but they underlie the ones in the outer ring. As already mentioned, each of these groups are foundational groups for their respective categories.

This aspect of the model has a special relevance regarding the structure of the thesis. Both, theoretical framework and its practical application, could not be included in the main body of the thesis. Considering the nature of the work, it was necessary to include the complete account of the theoretical basis, which raised the question how to make a selection of the materials from the latter. One possibility was to include only the areas that have more philosophical bearings, but this would leave a patchy and confusing impression. The other possibility was to include all the areas from only one category into the main body of the thesis. However, this could leave a misleading impression that the chosen category is more important than others, and could create an unbalanced view of

the whole model. I have concluded that the more viable alternative was to include in the main part of the thesis the groups from the inner ring (foundational groups of each category). This should provide a balanced sample of the whole model. The remaining areas, in a condensed form, are presented in the four appendixes, one for each category. If the reader wants to obtain a complete picture of the model, it is recommended that he reads through one whole category first, which includes one group from the main part and one appendix, before moving on to a group from another category. This way of reading is suggested because this is how the work would have been organised if the space had permitted the inclusion of the whole model, and also because this is how it is planned that it should be presented in practice.[46]

It is anticipated that the orderliness of the model may be regarded with suspicion. After all, human life seems much more "messy" and disorderly. An attempt to defend it could be based on the claim that behind the seeming disorderliness of life there is a certain order on the basic level (as the complexity and variety of the whole organic world is based on 64 combinations of gene sequences[47]). Shotter writes that '[j]ust because, in dealing with entities such as "intentions", "beliefs", and "motives", we are dealing with quality without substance, it does not mean to say that great orderliness is not possible.' (1982, p.88) However, there is a big step from the claim that it is possible, to the assertion that it is so. An attempt to prove it would be a complex task beyond the scope and the central subject of this thesis. Thus, a defence of the orderliness of the map will be of a more practical (and perhaps humble) nature. The model is not an attempt to describe reality, but a representation, a chart created for a practical rather than a descriptive purpose. Human life is indeed multidimensional and much more irregular, fuzzy, and complex than the map presents it. However, like any other map (that necessarily

significantly differs from what it represents) it can still have great instrumental value as a tool that expresses the totality of human experience in a convenient form for its application. The four main dimensions can be considered the axes of a coordinate system or cardinal points whose purpose is to give orientation in this field. The equal size of each category reflects the equal importance and value that they have. Admittedly, the map does not represent all the connections and relations, but any two-dimensional model cannot achieve this, and three-dimensional models have appeared discouragingly complex for serious consideration.

It also needs to be pointed out that this is not an attempt at classification. Classification usually comes from "outside" because it is based on applied characteristics (so, for example, animals can be classified in many different ways, depending on what characteristics the one who classifies them considers important). The criteria for this model come from "inside"; the areas are grouped on the bases of their natural relations or connections (like grouping animals on the basis of the proximity of their habitats, rather than the number of legs they have or the way they reproduce). Although the merits of classification are acknowledged for theoretical purposes, this strategy is used bearing in mind that the model has a practical purpose.

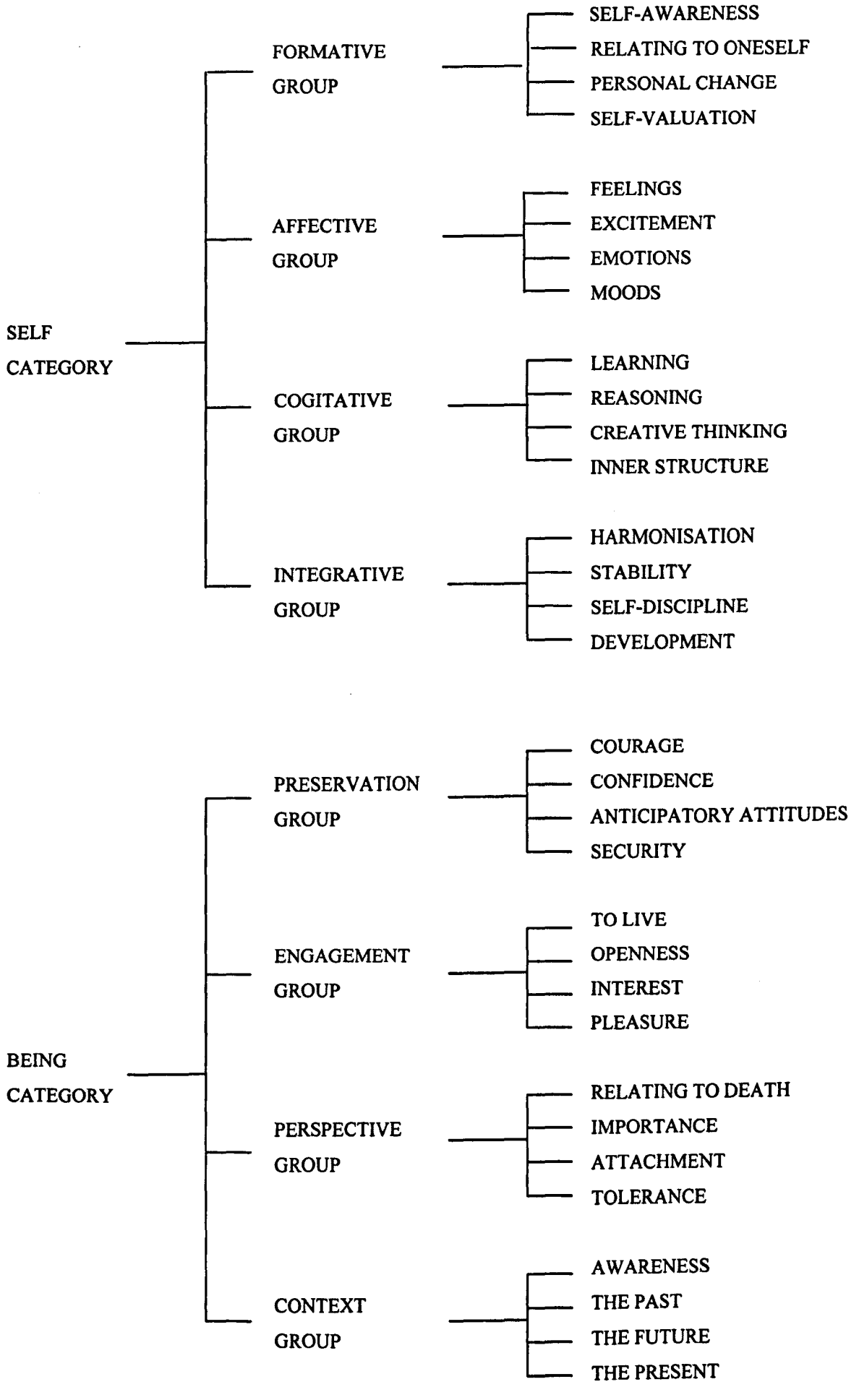
Although the two dimensional model has some advantages, any presentation will have to be carried out in a successive fashion (one area presented after another). Thus, it needs to be explained how a linear order of the model can be obtained from the map.
The first category in the model to be addressed is the Self category[48]. This is because the areas that belong to this category such as self-awareness, reasoning, emotions, self-discipline etc. are the basis for the rest of the model. The Being category is presented

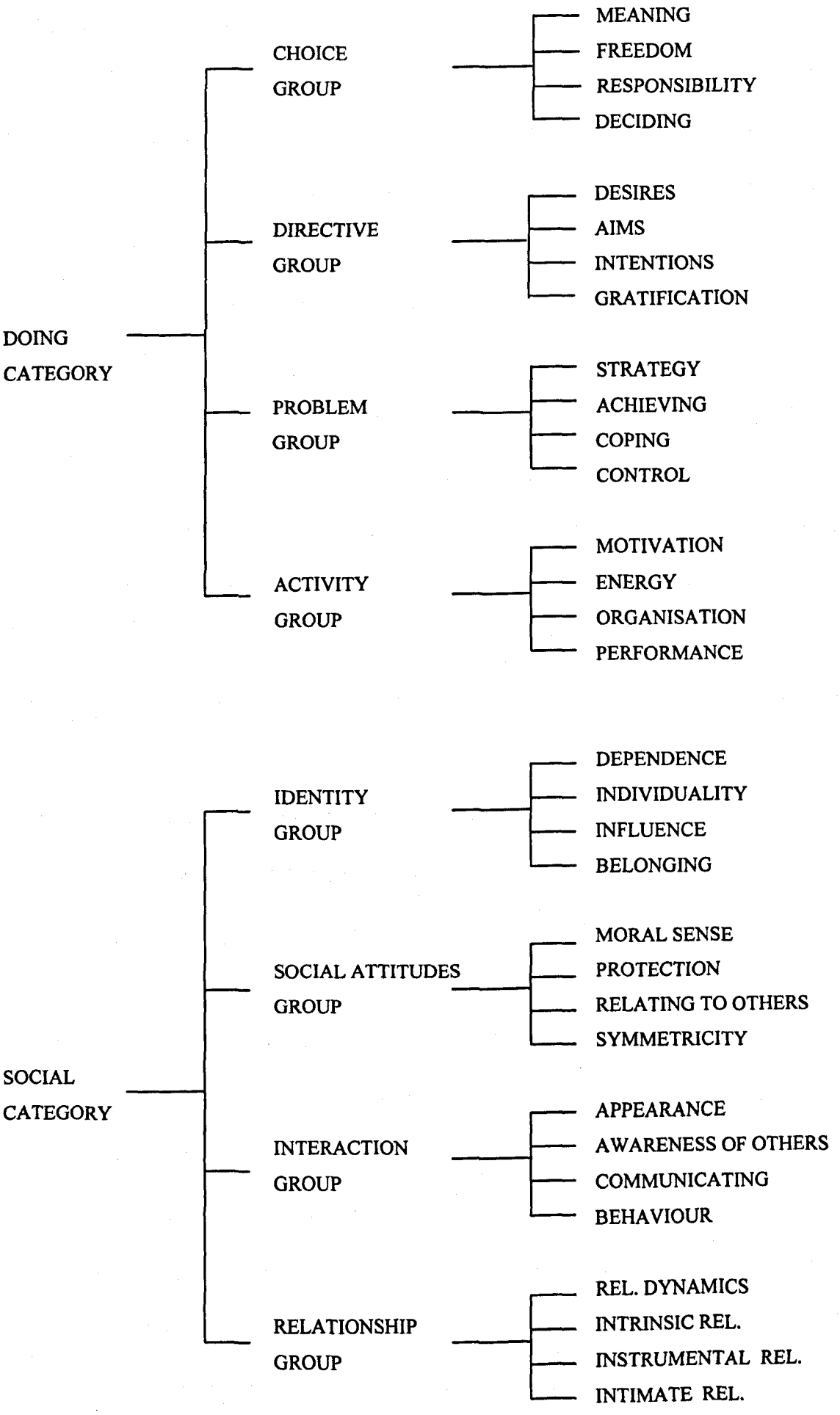
before the Doing category because it involves the ways persons *are* in the world and the ways they perceive the world, which is normally prior to agency and deliberate action. The last category to be addressed is the Social category. This is because it is the most complex, and relies to some extent on other categories.

The first group to be addressed within each category is the foundational group. In regard to side groups, following a similar reasoning as above, a group that belongs to the Internal domain should precede a group that belongs to the External domain, and a group that belongs to the Existence mode should precede a group that belongs to the Agency mode. The last groups to be addressed in each category are the top groups.

The first area to be addressed within each group is the root or foundational area of that group (always the one nearest to the centre of the model). It is followed by side areas. If they belong to different modes or domains, the one belonging to the Internal domain should precede the one that belongs to the External domain, and the one belonging to the Existence mode should precede the one that belongs to the Agency mode. This still leaves the order within the eight pairs of side areas that are part of the same mode or domain undetermined. The decision which area comes first within these pairs is somewhat arbitrary, mostly based on common sense (for example, *Awareness of others* that includes listening and empathy seems natural to precede *Communicating*). The last area to be presented within a group is the top area (positioned opposite to the root area).

This order does not imply that an area is more important than any other. It only indicates that some of them are more basic and therefore should be presented prior to the others from the same group or category. For example, *Self-valuation* depends to some extent on *Self-awareness,* and for that reason should be addressed later (more detailed explanations for the order of the areas will be given within each group). The list below has all the categories, groups and areas presented in a linear form, following the above reasoning.


SELF CATEGORY
FORMATIVE GROUP
SELF-AWARENESS
RELATING TO ONESELF
PERSONAL CHANGE
SELF-VALUATION
AFFECTIVE GROUP
FEELINGS
EXCITEMENT
EMOTIONS
MOODS
COGITATIVE GROUP
LEARNING
REASONING
CREATIVE THINKING
INNER STRUCTURE
INTEGRATIVE GROUP
HARMONISATION
STABILITY
SELF-DISCIPLINE
DEVELOPMENT
BEING CATEGORY
PRESERVATION GROUP
COURAGE
CONFIDENCE
ANTICIPATORY ATTITUDES
SECURITY
ENGAGEMENT GROUP
TO LIVE
OPENNESS
INTEREST
PLEASURE
PERSPECTIVE GROUP
RELATING TO DEATH
IMPORTANCE
ATTACHMENT
TOLERANCE
CONTEXT GROUP
AWARENESS
THE PAST
THE FUTURE
THE PRESENT


DOING CATEGORY
CHOICE GROUP
MEANING
FREEDOM
RESPONSIBILITY
DECIDING
DIRECTIVE GROUP
DESIRES
AIMS
INTENTIONS
GRATIFICATION
PROBLEM GROUP
STRATEGY
ACHIEVING
COPING
CONTROL
ACTIVITY GROUP
MOTIVATION
ENERGY
ORGANISATION
PERFORMANCE
SOCIAL CATEGORY
IDENTITY GROUP
DEPENDENCE
INDIVIDUALITY
INFLUENCE
BELONGING
SOCIAL ATTITUDES GROUP
MORAL SENSE
PROTECTION
RELATING TO OTHERS
SYMMETRICITY
INTERACTION GROUP
APPEARANCE
AWARENESS OF OTHERS
COMMUNICATING
BEHAVIOUR
RELATIONSHIP GROUP
REL. DYNAMICS
INTRINSIC REL.
INSTRUMENTAL REL.
INTIMATE REL.

The positions of some areas may appear controversial and need further clarification:

Although *Learning* has a strong receptive component, it belongs to the Agency mode, because, as defined within this area, learning necessitates a deliberate act. There are other types of learning that are passive, a re-action to stimuli (e.g. conditioning), but they are not included in this area.

It is accepted that *Emotions* are expressive and can lead to actions, yet they are in the Existence mode because they are considered re-actions. Peters argues that 'emotions are distinguished from motives by being essentially passive' (in Warnock 1986, p.172). We cannot voluntarily induce certain emotions as we can decide to bring to mind certain thoughts (except indirectly, by thinking about some events that may induce some emotions). Averill points out that '... emotions are something that happens to us (passions), not something we deliberately do (actions)' (1980, p.38). The same applies to the other areas in the affective group. Greenberg, for example, writes: 'feeling is the process of being... we passively receive them.' (1996, p.321)

The area *To live* is also positioned in the Existence mode. It is true that a full life includes deliberate activities. However, experience (an *effect)* of an activity counts in this area, not activity itself. This is closely linked to the aspect of an activity that is an end in itself, rather than a means to an end. Csikszentmihalyi writes that 'the key element of an optimal experience is that it is an end in itself.' (1992, p.67) For example, if professional sailors are compared to amateurs, it is more likely that fullness of life while sailing is experienced more by amateurs who see the activity as an end in itself, and it is therefore more related to existence than agency.

Morality is usually concerned with actions, so why *Moral sense* is in the Existence mode needs a further explanation. Moral sense is the irreducible component of morality that originates from our being in the world and is only contingently related to moral action.

One can act morally without moral sense (e.g. because of benefits that it could bring, or because one is conditioned to do so). One can also act immorally despite his moral sense if other factors are sufficiently strong to override it.

Protection also belongs to the Existence mode because it is in fact re-active not pro-active. Its purpose is the preservation of the being from external forces.

Awareness of others, on the other hand, belongs to the Agency mode because it requires one's intention. Understanding others does not happen inevitably or spontaneously. To really listen or empathize requires a deliberate decision to do so, without which we would not be able to extrapolate how the other person feels or what she thinks. This is why some professions that depend on these skills use the term "active listening", which of course does not refer to an obvious activity, but rather an effort to remain inactive but attentive.

Intrinsic relationship area belongs to the Existence mode because its purpose is to *be* with others (which does not exclude an activity, e.g. playing games). *Instrumental relationship* belongs to the Agency mode because its purpose is to *do* with others (which does not exclude just being with others, e.g. having a break with colleagues). The primary reason for the relationship is not the relationship itself but another goal.

Directive group belongs to the Internal domain because our desires and intentions are begotten in ourselves before we have "reached out". On the other hand, the *Problem group* belongs to the External domain because we usually do not invite problems; they come, as it were, from the "outside".

It can also be noticed from the map that some areas are positioned on the axes. These areas have properties of either both modalities or both domains. For example, in the Self

category Self-awareness, Self-valuation, Harmonisation and Development belong to the Existence and Agency mode at the same time. Let us look closely at these areas:

Self-awareness. We are inevitably aware of ourselves to some extent, but to interpret and understand all these processes within one's mind, some effort and willingness are needed. This can be compared with the area *Relating to Oneself* that belongs entirely to the Existence mode. As we will see later, this area refers to rejection and acceptance, which are re-actions to oneself (or some aspects of oneself). What we accept or reject is, as it were, given at that moment. This does not mean that those reactions cannot be willingly affected, but agency in this case has mainly a preparatory function.

Self-valuation (that includes self-respect and self-esteem) depends on both relation to one's existence and relation to one's agency (which will be elaborated within this area).

Harmonisation, which is mainly concerned with resolution of inner conflicts, is first of all harmonising or balancing two basic modalities (e.g. a balance between security and freedom, protection and openness, emotions and intellect, passivity and activity, etc.)

Development includes a natural process (e.g. puberty) but it also depends on a conscious directing and some effort, which involves one's agency.

Of course, we may think of some exceptions, indeed the seed of an opposite domain or mode seems to be present in almost every area or group. A map that would be exceptionless would not be possible, but I believe that this fact should not be detrimental for the model that, in accord with its subject, relies more on fuzzy logic (c.f. Kosko, 1992) than a binary, black and white way of thinking.

A more detailed description of each group and area will be presented in the following chapters and appendixes, which should contribute to further clarification of some arguments developed here. Before that however, I will define and argue for the criteria that are used to determine the content of each area.

Chapter 6

THE CONTENT AND STRUCTURE OF THE INDIVIDUAL AREAS

> 'It is not enough to wish to become the master, it is not even enough to work hard at achieving such mastery. Correct knowledge as to the best means of achieving mastery is also essential.'
>
> Aldous Huxley

THE CONTENT OF THE AREAS

The materials, of course, need to be limited in scope (here, the limitation is dictated by the space, and in practice it would be dictated by the time available). Thus, some selection criteria regarding the content of each area have had to be observed.

Relevance

In selecting the material for each area, I have been guided by the practical purpose of the project. Thus, anything that is not relevant, which means anything that cannot be utilized by students in their everyday lives, is excluded. Also, anything that is obvious, common knowledge (e.g. that facial expressions are cues to emotional states) or has only limited value (e.g. perceptual illusions) is also omitted. The aim is to create applicable materials that can be assimilated, related to, and practiced by students. Various arguments that have mainly academic value (e.g. the nature of will or Self, classification of emotions etc.) are left for other subjects such as Philosophy, Psychology etc. This also means that some issues are not treated in theoretical depth as much as they perhaps deserve. However, in such cases the accompanying reference(s) should indicate where more detailed support for these claims can be found. The texts therefore, should not be taken as fully rounded descriptions or explanations of the subjects, but reference points open to personal interpretations and development.

Balance

One of the characteristics of most materials in personal education is one-sidedness. They often deal exclusively with what is considered to be the positive side of an area, and present only its advantages. And yet, the other sides (e.g. unfairness, lies, arrogance etc.) are part of life as much as their opposites. It is naive to believe that what we consider negative can be eradicated if we ignore it. I think that the history of educational practice clearly shows that suppressing what does not fit educators' ideals is not the best way to promote them. It order to have a lasting effect, education needs to narrow the gap between ideals and reality, theory and practice, not to widen it. This means, for example, that education about honesty should include education *about* dishonesty too - which does *not* mean educating students to be dishonest, but urging them to examine the purpose and short term and long term effects of both, and be able to recognize and respond adequately to both. Balance also requires paying attention to possible difficulties and shortcomings of developing what is generally considered desirable aspects or attitudes. Too many young people, too often become quickly disappointed and discouraged when they decide to put some effort into improving themselves, because they are not aware or prepared for some setbacks that it may bring.

The assumption behind this view is that in fact none of our potentials, abilities, faculties and areas of experience are inherently negative or positive. Their evaluation depends on circumstances and the way they are utilised (even the ability to kill was developed as part of our survival kit and is still widely accepted in certain situations, such as personal or national protection). They become negative - increase disharmony or cause regression (of the individuals or societies) when they are misused. And that depends on how, when and to what extent we use them.

Thus, wherever it is applicable, this model will examine a range of possibilities within a particular area of life. The aim will not be, for example, to teach students to be always modest, but to increase an awareness about the motives and effects (on ourselves and the environment) of humility, modesty, conceit, arrogance etc., so that they have a bases to make their own informed choices with confidence in any situation they may encounter. There are several practical points that can justify such an approach[49]. It enables:

(i) better awareness and control over our own actions and motives (because the "dark" side is in the open rather than suppressed)

(ii) better recognition of the motives and actions of other people

(iii) preservation of student's agency (because it enables choice)

(iv) better utilization of the class for all the pupils. This point needs further clarification: for example, if teaching focuses on modesty, there is a realistic danger that those who are already modest may be bored or even moved towards self-depreciation. If we teach only self-respect, it may create boredom or vanity in those who already respect themselves enough.[50] However, if we present the whole range of possibilities, every person will be in a position to find something that will facilitate himself in achieving a right balance.

THE STRUCTURE OF THE AREAS

Every area in the model has the same structure that consists of the following levels:

Introduction

The introduction usually contains a description and justification of the area, clarification of the key terms, background, and the present situation in education.

Following Popper's reasoning (1976), the aim of clarifying the terms is not to give comprehensive definitions, but to make clear how the terms and concepts are used in this

context, for this practical purpose[51]. Definitions therefore, have an operational, not epistemological purpose. Whenever it is possible, I have tried to stay close to the everyday, common meanings of words.

Theoretical level

Philosophy, Psychology and Psychotherapy, Sociology and other disciplines contain insights relevant to Personal Education, but they are often scattered and difficult to implement. I have attempted on this level to systematize and organize that body of knowledge so that it can be utilized in more efficient way. Again, the aim is not to go into theoretical details, but to open possibilities, to indicate possible paths of understanding that can be taken further by students themselves.

The materials are intended to be comprehensive and non-biased as much as possible. Therefore, the model is not based on a single philosophical or scientific perspective. It is basically eclectic, incorporating findings of different traditions, disciplines and approaches. This means if there are several valid interpretations relating to the same subject, they are all presented. Valid interpretations are considered to be those that fulfil the following requirements: *congruence* with commonly accepted facts at present, and *internal consistency* (within its framework). They should be observed in conjunction with the criteria that correspond to the ones already mentioned:

Cohesiveness (or relevance) meaning that all the components of the text are relevant and that nothing superfluous is brought in.

Completeness (or balance) meaning that all relevant information of the same level of interpretation is included.

Practical level

The practical level consists of techniques and exercises that should increase awareness, quality of experience and mastery of an area. Some of them are original (developed in my counselling and teaching practice) but most of them are adapted from the literature. They can all be safely utilized in everyday life.

Group exercises are avoided because they can be practiced only in the class, with the implications that students are in fact forced to participate, and that they will be quickly forgotten. Individual exercises, on the other hand, can be introduced in the class but tried in privacy and repeated whenever needed.

Interpersonal skills that aim to produce a certain effect on others are also largely avoided. However tempting and easy it would be to include them, I have found that those skills have a limited value and short life-span, because they are usually used for instrumental reasons (bordering on manipulation) and because, once they are well known, they are no longer effective. For example, one "manual" suggests 'charm is a legitimate weapon... you don't have to like dogs, to ask kindly after Miss Jones's beastly little teeth-on-legs...' (Taylor, 1990, p.135) If Miss Jones has also read the book, the technique would not have the desired effect (or would even have the opposite one). This does not of course invalidate the importance of a *genuine* interest in others, but not as a part of some routine or technique. An exercise should help students to develop a real interest in others (if they so desire) not just the appearance of an interest.

Especial attention is paid to preserving spontaneity. Thus, making rules is avoided. For the same reason, practicing techniques in real situations (such as 'in trying to give your full attention to another person, recall the checklist of attending skills...' (Whitaker, 1984, p.13)) are rarely suggested.

It is acknowledged that the exercises on the practical level are not systematic enough to correspond to all the items on the theoretical level. There are two reasons for this: one is that sometimes exercises are not appropriate - preserving spontaneity has priority. Another reason is that sometimes a suitable exercise could not be found. This does not mean that the suggested exercises should be considered only as examples. Most known practices, within the above restrictions and relevant to the included areas, are incorporated in this model.

Reflective level

There are some aspects of human life to which we cannot apply a deductive-empirical methodology in a fruitful way. Many issues are surrounded with uncertainty, and sometimes mutually contradictory but nevertheless equally valid interpretations. There are also some aspects of human life that will never have universal answers. The choice will always depend to some extent on subjective, personal experience.[52] Pupils will need to engage in their own search and examine their underlying assumptions. However, it does not mean that we cannot work with these issues. Philosophers sometimes say that asking questions is as important as getting answers. Thus, engaging pupils in a reflective activity through encouraging them to consider some questions relevant to the subject, can be a worthwhile part of Personal Education. It could help students to increase awareness and clarify their views and values relating to an area. Even people who "can't be bothered" and are satisfied with adopting existing views without any reflection, will at least become aware that this is what their choice is. How to facilitate this process will be further elaborated in the chapter *Practical applications* (p.223).

Recommended materials

These include some relevant theoretical texts (mostly from philosophy and psychology) and also fiction, for those students who want to explore further that particular area. They do not include technical or professional texts (which are listed in the bibliography) but accessible ones. In order to save space, only authors and titles are indicated, full references can be found in the bibliography. Of course, these materials are only suggestions, teachers and students themselves can choose other materials if they find them more appropriate.

The above four levels that each area consists of is an attempt to cover four basic ways of knowledge acquisition as described in the taxonomy of learning modes in the area *Learning* (see Appendix I, p. 233)

In the next chapter and the appendixes the materials for each area in this model will be presented. They will be followed by a chapter that focuses on the practical issues regarding the implementation of the model.

Chapter 7

THE FOUNDATIONAL GROUPS

In this chapter, the materials for the areas that comprise the inner ring of the model (see p. 133) will be presented. These materials are based on the arguments developed in the previous chapters. However, the content and style of writing (in this chapter and the appendixes) changes substantially, which may require further clarification.

As already mentioned in the introduction and chapter six, the materials are mostly based on the findings of different disciplines, but also on some insights gained from counselling and teaching practice and other experiences. I believe that they all can contribute to creating a comprehensive model of Personal Education. Such an approach has already been recommended by some philosophers of education. Castell and Freeman (1978, p.21) for example, write:

> '... we suggest that any theory will contain empirical data and theoretical explanation from psychology, sociology etc. together with such insights into human actions and activities which have been arrived at "non-scientifically" – i.e. through insightful observations of people living their ordinary lives, and embodied in novels, films etc. rather than theories of the social sciences.'

The texts are designed in such a way that they can be easily adapted into materials that teachers who are implementing the course can use. This is why they are written in a simple and accessible way[53]. Technical, psychological, philosophical and scientific jargon are avoided whenever possible. Metaphors, examples, descriptions etc., are rarely included. This is because I believe that it should be left to teachers to choose them from their own experience, appropriate to the specifics of the class such as background, age group, etc. (this, of course, does not refer to examples that are used to clarify a point).

Regarding the style, I have tried to avoid the style often found in academic materials, which is characterized by a detached manner of presentation that is very difficult to relate to and apply in everyday life. I have also tried to avoid the style often used by authors of popular materials that deal with the similar subjects that usually consists of giving bits of advice garnished with "real life" examples. Thus, on the one hand, wherever possible, the texts are written from a person-related perspective, rather than an impersonal one. On the other hand, a descriptive perspective is taken rather than a normative one (which is allowed only if the premises it relies on are explicitly given). Admittedly, this position does not allow much manoeuvring space, and some parts of the texts might have in fact fallen into one of the above mentioned styles that I have tried to avoid. Even if it is so, I hope that it does not invalidate the overall effort. I am confident that such parts can be improved further without endangering the "ethos" of the model.

It does not seem that gender difference affects any of the areas, so personal pronouns that indicate gender are used alternately from area to area. This is considered the most practical way.

I would like to remind the reader at this point to consider the way of reading suggested on p.134, that is from the first group of areas in this chapter to the relevant appendix (containing the other groups from the same category) and then back to the next group, and so on.

FORMATIVE GROUP

(The Self category)

This group consists of the areas that define the fundamental ways we refer to ourselves. It includes receptive, re-active, pro-active and valuative (or contextual) components.

Self-awareness is the root area of this group (see p.130) because it affects all the other areas. It refers to the human ability to directly perceive one's own inner world: thoughts, emotions, desires, motives and sometimes their connections and causes. Self-awareness is the receptive component of the group. This does not mean that it is "passive", (as indicated by its position on the map). Although we are automatically aware of some inner processes, self-awareness also requires agency, willingness and effort to focus on one's inner experiences.

Relating to oneself addresses the two basic attitudes towards oneself (or some aspects of oneself) rejection and acceptance, and the related feelings of guilt and shame. It is considered to be the re-active component of the group.

Personal change is the pro-active component, and counterpart to the above area. It refers to a human ability to change some aspects of one's own personality, behaviour, habits etc., and in this way actively contribute to formation of the self.

Self-valuation[54] represents the valuative component. It is the final area in this group because it relies to some extent on the other areas. Its position in the model (see the map on p.131) indicates that it includes both modalities. The aspect related to the *existence mode* is identified with self-respect and refers to recognition of the intrinsic value and worth of being human. The one related to the *agency mode* is identified with self-esteem, and refers to assessment or judgment of oneself (competence, abilities, etc). Self-esteem is contextual because it is formed to a large extent through one's interaction with the environment (especially others).

SELF AWARENESS

Self-awareness refers to being aware of thoughts, behaviour, feelings and other aspects of oneself, and also of their connections, motives and causes. Although the importance of this ability has been recognized since ancient times, it seems largely neglected in present education. Juniper's (1976, p.14) assertion that 'there is the almost total absence of any drive towards teaching the methods of constructive introspection' is still relevant.

This area will compare self-awareness and ignorance and address some obstacles to self-awareness and methods to overcome them.

THEORETICAL LEVEL

Self-awareness and self-ignorance. Self-awareness may require an effort, but it has some advantages over ignorance. Ignoring oneself may temporarily help avoid unpleasant feelings or postpone facing some personal issues, but what is ignored does not disappear; in fact, in the long run its influence may increase. The better one knows oneself, the more one is in charge. Another benefit of self-awareness is that it enables the forming of realistic expectations, which minimize disappointment. Finally, an inner world can be as rich and complex as the external one, so a life without self-awareness is impoverished.

However, obsessive focusing on oneself may be debilitating if it prevents one from relating and paying attention to external reality. Perception of the external world reflects the inner and the other way around, so looking outside may in fact help one learn about oneself, and looking inside may help one know reality better. For example, everybody would describe the same situation (e.g. a landscape, event, person) somewhat differently, which indicates something about themselves. On the other hand, knowing oneself may help in avoiding distortions of perception and may also help in directing one's attention.

Beside ignorance, there are two other common obstacles to self-awareness: *self-deceit* and *obscurity.*

Self-deceit refers to distortions of self-perception in order to avoid awareness of those aspects of oneself that are not acceptable or desirable. It often includes self-ignorance, but adds to it a false or unrealistic image of oneself, and is usually employed to preserve high self-esteem. It can make one feel temporarily better, but in time, discrepancies between the real person and a created image accumulate, which eventually must lead either to the rejection of reality, or to renouncing the idealized person and facing the real one. To avoid deceit it is necessary to be sincere with oneself even if it spoils one's self-image. For example, a person who believes that he wants to study medicine to help others may be in fact driven by social insecurity and desire for prestige. Being sincere with himself may be unpleasant at that moment, but it could help him make a right career move and deal adequately with underlying drives.

Obscurity relates to those mental processes and motives that we are not yet fully aware of (they may be suppressed, but also they simply may not yet be clearly formulated in one's consciousness). They can manifest themselves in dreams, daydreams and fantasies, so analysing dreams can be an example how to approach obscure aspects of oneself.

There is much disagreement about the purpose of dreams and if they are meaningful. On one side of the spectrum is the view that dreams are meaningless images generated by random activity of neurons in the brain. *Activation-synthesis hypothesis* for example (see Hobson & McCarley, 1977), leans in this direction (although it is a rather more sophisticated theory than the view presented here). On the other side of the spectrum is the view that dreams are messages from some hidden part of ourselves with universal symbols and syntax (found in psychoanalytic and Jungian approaches, and also in many

popular books on dream interpretations). A midway position is that dreams are idiosyncratic expressions of our states of mind. While in reality our experience affects our states of mind, in dreams a state of mind, dominant at the moment, creates an experience. Thus, dreams are taken as sensory expressions of our emotions, desires, worries, and other drives. They can be meaningful, but their meaning is specific to the person involved, rather than universal.

In any case, dreams do not follow a fixed logical structure (as for example language does) but a chain of associations. This is why they are often confusing and difficult to interpret. Several methods of dream-analysis will be suggested on the Practical level. They can also be applied to fantasies, daydreams and other spontaneous mental processes. It is important, however, to bear in mind that the emphasis is not on finding a single right interpretation. Any interpretation can be insightful (as reflecting on why one has made a particular interpretation can be too). This is not to say that the content of dreams and fantasies is irrelevant. After all, they are products of one's own mind. However, the ways the person relates to them and the ways he connects them to other experiences is what provides meaningful insights, and they can vary.

PRACTICAL LEVEL

On this level, several methods are offered that may facilitate increasing self-awareness:

Self-disclosure. Mulligan (1988, p.16) writes that talking about oneself to an accepting listener seems to be one of the best ways of getting to know oneself.

Keeping a diary can be a practical way to increase self-awareness. For this purpose, the focus of writing should be on a candid description of events and one's reactions, thoughts, feelings, etc. Interpretations and analyses are better left for later (when one

comes back to it). The reason for this is that they can take one away from the experience or distort its accurate recollection.

Dream analysis. A modified analytic method consists of writing down everything one can remember from the dream and extracting several elements. A new story is created from each one on the basis of whatever it reminds the person of, or what first comes to mind (this is necessary to eliminate the form of the dream). The themes that are common, that repeat, should reveal a dream trigger (usually connected with events in real life).

Gestalt psychologists suggest engaging in a dialogue with a dream by taking different roles from the dream. (Parlett and Page, 1990, p.191; Rainwater, 1979, p.118)

Another option is to focus directly on the feelings and sensations, instead of on the images, and consider how they relate to one's present situation, aspirations etc.

Imagery. The student can visualise images that symbolically represent some aspects of their inner life. Some of the symbols used in *Initiated Symbol Projection* (ISP) technique are a meadow, climbing up a mountain, following a stream, a house, a picture book (for a more detailed description of the symbols and what they may represent, and some experimental data, see Appendix 4, in Assagioli, 1965, p.287-302). Their descriptions are usually idiosyncratic and can be insightful. Of course, the above images are only suggestions, students can choose different ones. Especially those that appear spontaneously can be illuminating, as long as they are relatively general, rather than being specific memories or desires (e.g. yesterday's party, or one's new car).

Systematic elimination. To find a cause of a feeling or desire, one by one elements of the situation is excluded (in imagination). These elements can be other individuals, ambience, parts of conversation, even one's own behaviour. When the feeling or desire also disappears, it means that it is connected to the last excluded element.

REFLECTIVE LEVEL

Students can consider why self-awareness may be important and how much attention they pay to their thoughts, emotions and other inner processes (e.g. to what extent they are aware why they react in a certain way, or why they have certain preferences). In accord with the position argued in the first part of the thesis, it is not suggested that they necessarily *should* increase their self-awareness. However, it is important that even those who do not wish to do so, become aware that this is their choice.

RECOMMENDED MATERIALS

A starting point of further exploration in this direction may be Chapters 1, 4, 5 and 6 in Rainwater, J. *You are in charge*. Fiction also offers rich materials relating to this area: Joyce, J. *Portrait of the Artist as a Young Man* and Hesse, H. *Demian* are engaging examples of self-exploration. A darker and more cynical self-account is given in Dostoyevsky, F. *Memoirs from the Underground.*

RELATING TO ONESELF

The focus of this area is the two basic attitudes towards oneself (or some aspects of oneself): acceptance and rejection. Shame and guilt are considered to be closely related to these attitudes, so they are also addressed. These affective components are prominent in an education that emphasizes personal achievements and competition, and yet they are usually addressed only sporadically or in the extreme cases.

THEORETICAL LEVEL

The starting premise is that nobody can get away from herself, so accepting oneself is considered preferable to rejection. Rejection does not make the rejected disappear, its influence only shifts to the unconscious level and in that way often increases. It creates an inner conflict, which decreases the amount of energy that can be used constructively. Freud posited that 'not only was the initial act of repressing effortful, but that continuous energy was needed to keep the rejected suppressed' (as cited in Pennebaker, 1988, p.670) Those who do not accept themselves are also less likely to be accepted by others. Acceptance enables one to stop inner fights and build security and confidence. It does not imply unconditional love or placidity, but not hating, being ashamed or being afraid of oneself (or one's thoughts, feelings, desires, etc.). Accepting one's own limitations releases one from the pressure of expectations and helps minimize dissatisfaction and disappointment. The fact that one is imperfect is not a reason for embarrassment. This refers to one's actions, too. Weaknesses and mistakes are also a part of the person, they are only manifestations of perhaps inadequate responses to the environment or one's needs. Mistakes may be hidden intentions, and only if they are allowed to emerge to the surface, can one learn about them and find the reason for their occurrence. This does not

imply complacency; it can be the first step towards a constructive change. It is easier to make alterations if one's shortcomings are first accepted. They are more likely to grow if they are ignored or denied. Rejection does not lead to a change, but it may result in an attempted short-cut, an appearance of a change - creating a false personality. Acceptance requires abolishing self-idealization and being prepared to live without the drug of the idealized I. This may make one feel initially worse, but it is beneficial in long run.

However, if one's imperfections become a focus, a central point of one's concerns, they may be paralysing. They need to be observed in totality, as a part of a whole picture, from which perspective one can consider what can be improved.

Feelings of **guilt and shame** are not the result of self-rejection, but they may lead to it. They are reactions to a perceived digression from personal and social norms respectively. The Oxford Companion to Philosophy states that 'guilt... is a highly individualistic emotion... shame, by contrast, is a highly social emotion. Like guilt, it is self-accusatory, but it is so through the eyes of others, as an inextricable member of a group or a community.' (1995, p.825) This is why shame is a focal point in many ancient and non-Western philosophies that emphasize a social aspect of human beings, while Judeo-Christian tradition and modern theories that are more individualistically orientated place a considerable emphasis on guilt. Further support for this view is that young children seem to be able to experience spontaneous feelings of guilt in some new situations, while shame needs to be socially induced. Research shows that 'children rarely initiated responses to transgressions of social conventions but they frequently responded to transgressions of morality.' (Turiel, 1983, p.45) The fact that the feeling of shame does not necessarily require the presence of others does not invalidate this distinction, because social norms can be internalised, so shame can be experienced even in solitude.

It is worth mentioning that some philosophers propose different distinctions. For example, shame is sometimes understood to be a reaction to a digression from one's ideals, while guilt is a reaction to a moral digression. This distinction does not seem plausible. One can be, for example, ashamed of being accidentally caught in an embarrassing situation that does not relate to his self-ideals (e.g. an involuntary exposure of some body parts). A person also can feel guilty for actions that hardly have a moral bearing (e.g. he has eaten or smoked too much, or he has forgotten to do his prayers).

Shame and guilt often overlap and can appear at the same time, because personal and social norms can coincide. Nevertheless, it is important to bear the above distinction in mind because it may contribute to a more accurate assessment of their adequacy.

Feelings of shame and guilt can serve to prevent us from repeating the same mistakes. Therefore, they are appropriate regarding actions we are responsible for and consequences that are the result of our choice. They indicate that we now know better, readiness for a change. This means that feeling ashamed or shaming others for something that they cannot do anything about (e.g. height, age, race) is inappropriate.

However, ignoring the feelings of shame and guilt that arise from the perception of our actions means also rejecting a part of the self. If not accepted, they may compel the person to repeat an act to diminish its importance, which can become a vicious circle. On the other hand, being stuck with guilt and shame can be counter-productive. It makes a person more insecure and arouses suspicion, so it is difficult to establish equal relationships. Guilt and shame themselves do not bring a change or improvement, but they can be a motivational force, if the person takes full responsibility for his actions. Resorting to self-punishment is usually inefficient and not necessary. The first steps of reconciliation with oneself are accepting fully the consequences of one's actions, understanding the motives and developing strategies for similar situations in the future.

Isenberg, (1980, p.364) writes 'if [guilt and shame] can instigate us to consideration of the future... [they] can be replaced by a purpose, a resolution.'. In the case of shame, this does not necessarily means changing one's behaviour. The resolution could be to withstand the pressure of others if the related social norms are deemed inadequate.

PRACTICAL LEVEL

The purpose of this exercise is to increase the student's awareness of her relation to various aspects of herself and develop a more accepting attitude.

The student can scan (in her mind) various aspects of herself: body (weight, height, shape, size), mind (common thoughts, feelings, fantasies, etc.), behaviour, traits, etc. This should include those aspects that one may be afraid of (e.g. a "dark side" of the unconscious) and positive sides too (they also may be difficult to accept because one is, for example, shy). Aspects that are not fully accepted are usually those skipped over, missed. The student can come back to them, observe what he feels and whether it is justifiable. He can try to imagine how it would feel to accept them. One way of doing this is to imagine that he is his own best friend - treat, talk and behave towards himself in this way, and observe what difference it makes.

REFLECTIVE LEVEL

Students can consider short-term and long-term consequences of rejecting and accepting oneself. This can be achieved by picking an aspect of themselves that they fully accept and consider how it reflects on their lives, and then picking an aspect of themselves that they reject and again see what effects it has on their lives.

Recommended materials

Rogers, C. *On Becoming a Person* and the Chapter 2 in Rainwater, J. *You are in charge* deal with the subject in some depth. Both books are written in the tradition of humanistic psychology. The latter one is, however, more practically orientated.

PERSONAL CHANGE

This area refers to a human ability to deliberately affect some aspects of one's own personality. A change can happen due to influences of the environment and other factors, so *personal* is added to indicate that the focus here is on self-induced change. Although personal change is universal as a possibility, people do not always consider this option (or do not believe that they are capable of changing) and habitually follow certain patterns even when they become counter-productive. Present education contributes little to the development of this area, although personal change is sometimes expected from pupils. This area aims to offer a general guideline through this process.

THEORETICAL LEVEL

The first step in the process of a personal change is developing trust that the change is possible and that it is never too late. It does not mean that everything can be changed. However, people often operate on the basis of adopted and habituated behavioural, affective or thought patterns that can be. Anxiety that the thought of a change may provoke can be avoided if a person dis-identifies with that aspect of the self that needs to be changed and takes a position from which it is possible to recognize advantages of the change (e.g. if one wants to be more outgoing he needs to look at his shyness from a distance, not as an integral part of himself). Before making a change though, the old pattern needs to be addressed first. Changing manifestations without finding and dealing with their causes may lead to suppression, increase inner conflict or create resistance. What is build on bad foundations can easily collapse. However, a new pattern needs to be adopted as soon as the old one is abandoned to avoid the insecurity that may lead to its

recreation. This is why it is important to establish a clear positive aim, and make a change only when one is sure that the new way is advantageous.

Small changes are less likely to cause inner conflicts and strong resistance than big ones. Thus, starting from small changes increases the chances of success, which in turn increases confidence. Change is possible only if the invested energy is bigger than the resistance. Thus, a disappointment can be avoided if one waits for the moment when the pattern to be changed is weak, and one's determination strong. A conscious decision is rarely sufficient, motivation needs to come from inside. The stronger and deeper the feelings associated with the change are, the more profound the change. On the other hand, the earlier a habit is instilled, the more difficult it is to change it. A pattern to be changed is sometimes a part of a larger system (e.g. one's drinking habits may be a part of one's social life). In that case it is necessary to deal with the whole network until the new way becomes stronger, otherwise it will be recreated by the other parts of the system. Persistency seems essential in the process of change, because old patterns have a tendency to return out of habit. Every personal change causes some disruptions and decreases predictability. This may provoke a sense of uncertainty in others, so they may resist the change, even if it is for the better. However, despite possible obstacles, it may be worthwhile to persist, because besides the particular benefits every successful change also increases one's sense of personal power and control.

PRACTICAL LEVEL

This exercise introduces several steps in a change process. For this purpose, the student can pick a habit that he wants to alter. He is advised initially not to interfere with the habit (without allowing it to get worse). He can observe it, locate the triggers, find its

causes and reasons, and see if some of them can be redirected. A pattern that should replace the old one is defined. Then he can list the advantages and disadvantages of the old pattern and of the new one (*the ABC model*, Fransella, 1990, p.140). This can help establish if the change is really desirable and worth the effort, and how to compensate for the advantages of the old pattern, and the disadvantages of the new one. The next step may be (but it is not necessary) to overdo the old pattern (e.g. smoking a number of cigarettes one after another). It is important to take it out of the context, and focus only on the habit (the purpose is to decrease the desire, not to enjoy it for the last time). After that, a new pattern can be applied. One's intentions should be publicly announced, and if possible, external and internal distractions and influences minimized. The triggers that support the old habit can be targeted. For example, smoking can be broken down into its components: cigarettes, ashtrays, drinking, excitement, other smokers, etc. Some of them may be removed, some of them dissociated with smoking. It is important to come to terms with a loss of the old life style. Focusing on benefits and rewarding oneself at every step may strengthen determination. In some instances, it also may help to mentally identify with an image that has desirable characteristics. This could be another person, an object, or even an animal or phenomenon. If one decides to give in to a temptation, it should be done with full awareness and responsibility (to maintain some level of control over the situation). A relapse should be accepted as a temporary setback (one is defeated only if he gives up). It is important to establish why it has happened and develop a strategy for similar situations. For example, if one has had a cigarette because he was annoyed, he can develop a strategy for the next time he gets annoyed. Fully appreciating a success will make the process easier in the future.

REFLECTIVE LEVEL

Students can first of all examine what, if anything, they would like to change in themselves. Then, they can recall situations when they have changed. If the changes have always been externally induced, they can consider whether a deliberate change is possible. If some of these changes have been deliberate, they can consider how it happened and why, and in what way that experience can contribute to changes they want to make now.

RECOMMENDED MATERIALS

Rusk, T. & Read, R. *I want to change but I don't know how* and Sharpe, R. & Lewis, D. *The Success Factor* may induce in students further motivation and support to carry out desired changes. However, both books need to be approached judiciously. The latter one, for example, is entirely based on the ideology of behaviourism, and its mechanical style may seem outdated nowadays.

SELF-VALUATION

Self-valuation is defined in terms of valuative attitudes towards the self (Coopersmith, 1967, p.2). It encompasses a range of categories: self-respect, self-esteem, humility, modesty, pride, conceit, etc. (Taylor, 1980, p.386; 1985 p.1) A huge literature and proliferation of courses related to these categories indicate the significance of this area today (and that a great number of people have difficulties with it). Education also recognizes its importance (self-esteem, for example, is the central category in some PSE programmes) but rarely addresses it directly.

In this model, the two sources of self-value are distinguished: intrinsic and instrumental. The former is linked to self-respect, the latter to self-esteem. It is suggested that the emphasis on one or the other plays an important role in developing traits such as modesty and conceit, which will also be addressed.

THEORETICAL LEVEL

Self-respect. There are many different views on self-respect. Dillon writes that '[a]lthough philosophers and non-philosophers alike would agree that respecting oneself is important, it is simply not clear what self-respect *is*, let alone why it matters.' (1995, p.2) However, '[n]early all accounts agree... that the heart of self-respect is the sense of one's worth.' (*ibid.*, p.19) In line with Kantian views, self-respect is here considered to be based on recognition of one's intrinsic value: 'Kant maintains that self-respect is something that all persons, regardless of character, deserve and ought to maintain... our very nature has value in itself. This sets us apart from everything else and gives us a special status, which is marked by calling us *persons.*' (*ibid.*, p.2) Thus, self-respect does not depend on one's individual characteristics or merits. One does not even need to think

favourably of himself to maintain self-respect.[55] This intrinsic value is based on two fundamental characteristics of all human beings: that one is (*existence*), and that one has a potential to act (*agency*). However, though '...[self-respect] cannot be diminished or destroyed, it can be debased or defiled. In such cases, although our dignity is preserved, our awareness of our dignity may be damaged.' (*ibid.*, p.16) This happens when a person negates her existence and agency. Existence can be denied by rejecting or ignoring oneself (discussed in the preceding areas *Self-awareness* and *Relating to oneself*). Agency can be denied if one is 'not her own master' (Telfer, 1968, p.111) (which relates to the area *Personal change*). Thus, although one's worth does not need a proof, many authors believe that it needs to be supported by living in accord with one's ideals and values, because this is how we confirm ourselves (White, 1996, p.28; Hill, 1985, p.123; and others). Disrespect for oneself can be an excuse for giving in to weaknesses, but it has a negative effect on self-identity (see Taylor, 1985a), autonomy and independence. Somebody without a sense of self-respect is also less likely to be respected and taken seriously by others. Hill (1985, p.121) maintains that '[o]ne who does not respect himself... cannot expect that others will.' This is Kant's view, too.

Self-esteem. Dillon writes that 'there is as much disagreement among psychologists about self-esteem as there is among philosophers about self-respect.' (1995, p.30) For the purposes of this model, self-esteem will refer to recognition of one's instrumental value. This means that unlike self-respect, it has much to do with achievement and success (*ibid.*)[56]. However, it cannot simply be identified with one's achievements. Self-esteem is self-evaluation of personal worthiness relative to personal standards. It is the ratio of one's realizations to one's expectations, or in the words of William James the ratio of a

person's successes to his aspirations. The implication of this is that high self-esteem can be brought about not only by achieving more, but also by lowering one's expectations. Self-esteem has a strong affective component "it influences how we feel about ourselves.' (*ibid.*) Research shows (Coopersmith, 1967, p.19 and p.62) that people with high self-esteem are happier and more effective; they are also likely to be more assertive, independent, and creative. However, too high self-esteem may lead to self-satisfaction that can decrease motivation for further development.

Modesty derives from awareness of one's place in the world, awareness that one is a part of a greater whole. This wider perspective is the reason why a modest person may appear to have different standards (although she is not necessarily more ambitious or self-demanding). Modesty requires an emphasis on self-respect rather than self-esteem. Thus, only people who have self-respect can be really modest. This is not to say that modesty indicates low self-esteem, only that the esteemed value is not of primary importance. Such an attitude does not undermine achievements, but values them for their own sake, rather than as the means to maintain one's own sense of worth. This is why secondary gains (e.g. praise, fame etc.) do not play a major role. Modesty means taking oneself seriously, rather than one's image. The implication of this is that a modest person does not form her value on comparisons with others. This is a more stable attitude because it is less affected by a change of circumstances. Self-assessment based on comparing is relative and often unrealistic (Isenberg, 1980, p.364). However, modesty is different from self-depreciation or submissiveness. Behaviour based on low self-esteem or insecurity cannot produce genuine modesty. To take oneself below anybody or anything is a result of egotism, because it means having different standards for oneself and others. Giving exaggerated importance to others (which means in fact to oneself through others - see

Isenberg, 1980, p.364) can indicate only false modesty. Genuine modesty means having no need to prove one's equality, maintaining dignity even in a humiliating situation, and this is possible only if one does not doubt her own intrinsic value. Modesty supports self-control, preserves energy and enables one to experience the world more fully.

Conceit and **vanity** are the result of a self-centred perspective. For a conceited person self-esteem is more important than self-respect. Esteemed value, what distinguishes one from others, is emphasized over intrinsic value, what one shares with others. An image becomes more important than the self. These attitudes are in fact often compensation for a lack of self-respect (thinking "I am worthy because of x" implies worthlessness without x). While self-respect originates in the person, conceit and vanity depend on other factors and need an outside confirmation. They can be seductive because, being linked to self-esteem, they can make one feel good. However, conceit and vanity waste energy and make a person more vulnerable, so even if one indulges in the pleasures and pains they can bring, it seems better to avoid being controlled by them.

PRACTICAL LEVEL

Self-characterization (based on Fransella, 1990, 140): the student can write a character sketch of herself, but in the third person, as it might be written by a friend who knows her intimately and is sympathetic but frank. When analysing what is written attention should be paid also to the tone, style etc., that were used. This can help the student locate sources of self-value. For example, if the tone and style change substantially when one writes about positive sides and when one writes about negative sides, it is likely that her emphasis is on self-esteem. If the tone and style do not change much even when the

student writes about negative sides, it is likely that her self-respect is intact. This is because it indicates that there is a stable sense of self-value below immediate set-backs. Of course, one needs to be cautious not to confuse this with a deliberate change of style deployed to convey the meaning better.

REFLECTIVE LEVEL

Students can explore the difference between their self-respect and self-esteem, and what factors affect their self-valuation (what makes them respect or feel good about themselves, and also what makes them disrespect or feel bad about themselves).

RECOMMENDED MATERIALS

Thomas, L. (ed.) *Dignity, Character and Self-Respect* is a comprehensive collection of philosophical essays on self-respect and self-esteem, that could be interesting for those who would like to explore the subject further. Jane Austen's *Pride and Prejudice* is one example in literature of how dignity can be preserved in adverse circumstances.

PRESERVATIONAL GROUP

(The Being category)

This group relates to our awareness of the physical and psychological vulnerability of the being in its relation to the world, and ways of dealing with it. It is comprised of the following areas: *Courage, Confidence, Anticipatory attitudes* and *Security*. Each of these categories relates to some form of apprehension. The way one handles that affective component determines to a large extent the protective mechanisms used and one's direction in the situation. The two basic directions are facing and avoiding the situation. The emphasis in the areas below is on facing rather than avoidance. This is not because there is a desire to convey the message that the former is always better than the latter. It is rather an attempt to correct a "natural" imbalance - most people instinctively find it easier to avoid rather than face a situation that makes them feel apprehensive, which can sometimes be counterproductive even for self-protection. Thus, the aim is not to develop a preference for one response, but to increase the freedom of students to choose their direction and act upon that choice.

Although there might be some overlaps among these areas, I believe that they cannot be reduced to each other. This is because the person can be at the same time at the opposite side of the spectrum of each area. For example, a person who lacks self-confidence can still feel secure (if the sense of security relies on external factors); a courageous person can also lack self-confidence (e.g. ready to face a fearful situation as long as it does not depend on her); a person with a positive attitude (believing in a beneficial outcome of the situation) can still lack courage, or a courageous person can have a negative attitude about the outcome, and so on.

COURAGE

Courage is defined as an ability to maintain self-control or act despite fear. This view on courage can be traced to the ancient Greek tradition and is endorsed by a number of contemporary philosophers (von Wright, 1963; Foot, 1978; Wallace, 1978, p.77). However, in order to fit courage into their conceptual framework some philosophers try to disassociate it from fear (e.g. Rorty, 1986; Walton, 1986). Walton for example, writes: 'it does not seem to matter so much to the courage of an act whether the agent in fact experienced the emotion of fear or not. What matters is whether or not the act was truly dangerous or difficult.' (1986, p.82) Walton does not say though who can judge objectively what acts are "truly dangerous and difficult", and what criteria are used. His support for this position is very weak, in fact, almost non-existent[57]. To be sure, Walton effectively criticizes the (somewhat naive) position that courage is an absence of fear: 'fearless but not courageous [person] is the one who simply fails to perceive or to acknowledge danger' (*ibid.*, p.81). However, although he mentions the view ascending from the Greeks that courage is the *mastery* of the fear (very different from the absence of fear) he does not comment on it at all, but simply concludes that '... courage should not be tied essentially to the emotion of fear'. (*ibid.*, p.82) Even if his argument is not very persuasive, it is interesting to see why somebody would make such a counter-intuitive assertion. In Walton's case, the answer seems to lie in his desire to objectify courage, to be able to judge it from the third person perspective, and in that way justify his normative position. This would not be possible if courage is linked to subjective experience of fear. However, not only is it difficult to defend a normative position in this case, but it would not even seem fair to do so. For example, Walton would not ascribe courage to somebody who suffers from fear of flying but nevertheless takes a plane to Australia to help a friend, simply because the majority of people take flying for granted.[58]

A consequence of linking courage to the experience of fear rather than an external situation or action is that it cannot be objectified or generalized. In other words, we cannot assess if an act is courageous if we do not know how the person involved feels. Defined in this way, courage is universal: a toddler needs some courage to make the first steps, young children to stay in school without parents, and so on.

Regarding irreducibility, at the first glance it might seem that courage can be reduced to tolerance (of fear)[59]. However, there is a difference. Unlike courage, tolerance (or a lack of it) is a direct response to a situation. On the other hand, although fear has an intentional object, courage relates to overcoming an internal state. For example, acting despite the prospect of a torture one fears, is courage - but the torture has not happened yet. Enduring a torture relates to tolerance.

Present education seems to have an implicit positive attitude towards courage (it is often praised in History and Literature classes). However, although fear and courage play an important role in the lives of young people, there is no any formal education in this respect. This area aims to highlight the meaning and purpose of both fear and courage, suggest some skills that may enhance students' control in relevant situations and stimulate an exploration of personal experiences in this area.

THEORETICAL LEVEL

Fear has an important role for physical and social survival. It deters us from engaging in potentially damaging situations and actions, and increases our chances to deal with such situations (by preparing the body for the fight or flight response). The importance of fear for social integration is clear when it is observed that one of the characteristics of some antisocial personality disorders is actually lack of fear (see for example Oltmanns *at al.*,

1995, from p.306). Accepting fear frees a person from the fear of fear that creates additional problems and is more difficult to deal with, because it internalises the cause. However, although important, fear is universally experienced as an unpleasant emotion and it is often triggered in inappropriate situations. This inadequacy results from the difference between modern life and situations of physical danger in which "primitive" flight and fight responses were developed. This is why an ability to separate realistic and unrealistic fears and being able to control fear is a necessary tool of adaptation. That mastery of fear can be called courage. So, courage does not mean fearlessness, but acting upon one's decisions despite fear. It is supported by positive motivation and clear aim or dedication. Other strong emotions such as love or anger can help because it seems that we cannot have two different emotional reactions at the same time. Humour also helps because it diminishes the importance of fear. It is noteworthy that fear and courage can also be affected by some somatic causes (food, alcohol, drugs, tobacco, exhaustion, etc.).

PRACTICAL LEVEL

On this level, some practical methods will be suggested to deal with fear and the situations that cause fear:

I. This exercise may be useful to locate a real trigger of fear. One can imagine something that he is afraid of, and ask himself why. For example, a person afraid of spiders can answer because they have disproportionately long legs. Then he can ask himself why he is afraid of long extremities etc., until he gets to the root of fear.

II. The methods below to deal with fear have been known and practiced since ancient times, but were developed in a systematic way by behaviour therapists in the last century:

Systematic Desensitisation: a gradual exposure (real or imagined) to a stimulus that causes fear, and systematic replacement of the fear reaction with more pleasant one (e.g. muscle relaxation - see the area *Stability,* p. 252). For example, fear of heights can be overcome by going to the first floor of a building, and practicing systematic relaxation until one feels comfortable standing there. Later, the same exercise is practiced on the second floor, and so on, until one feels in control on any heights.

Flooding: a full exposure to the stimuli until the fear is simply run down (annotated for the first time by Goethe in his autobiography as the way he conquered his height-phobia). This would mean in the above example going straight to the top of a tall building and remaining there until fear subsides.

Implosive therapy is similar to flooding, except that the scene is imagined not lived through.

Although these methods can be useful, an assertion that exposure is a necessary condition for fear reduction (see, for example, Boyd & Levis, 1983) should be treated with caution. Facing a fearful situation may even increase, rather than decrease fear. By the same token, running away does not always increase fear, in fact it can even decrease it. Knowing that one can escape if necessary, gives a person a sense of control, which may strengthen courage.[60] Running away is not wrong as long as one is determined to come back. Thus, the exposure should be practiced in conjunction with the sense of control and achievement. It may be supported by focusing on gains, something to look forward to (e.g. somebody afraid of heights may look forward to enjoying a beautiful view).

III. After going through a fearful situation, it is beneficial to look back at the experience, see if any residual fears are left and how realistic one's fears were from an outside perspective. A decrease in fear is usually manifested as a feeling of expansion (possibly

related to expansion of lungs, blood vessels and nerve centres). It is important to remember how it feels to defeat fear, so as to be able to recall it when necessary.

Looking at the examples used above, a conclusion might be drawn that all these exercises refer only to bravery, or courage in face of (imagined or real) physical danger. However, this is not the case. They can also be applied to other situations that require courage (e.g. confronting a person in a superior position, doing exams, going on a first date, or giving a speech). However, it needs to be born in mind that "social courage" is the response to more complex situations that may entail additional skills. Thus, they will be addressed in the Social Category of this model (from p.187 and Appendix IV, from p.338).

REFLECTIVE LEVEL

Students can first consider how important courage is and why. Then, they can explore their experience of fear and how they react to it. They can recall situations when they have acted (in their own eyes) courageously and what has prompted them to do so. It may be also beneficial to analyse what thought and behavioural patterns have supported them in such situations, and which ones have undermined their courage.

RECOMMENDED MATERIALS

There are a great number of materials relating to this subject (including non-fiction and fiction). These are only few suggestions: Rowe, D. *Beyond Fear*; Hant, D. *No More Fears*; Fensterheim, H. and Bear, J. *Stop Running Scared.*

CONFIDENCE

Confidence is defined as trust in one's own abilities. Everybody has some level of confidence, so it is universal, although we usually take it for granted in routine tasks. Confidence is encouraged in education but not approached in a systematic way. This area will examines how confidence can be affected and also the consequences of a lack of confidence and overconfidence.

THEORETICAL LEVEL

Locus. Confidence can be related to the action itself, or to the end result, consequence of the action. For example, one can hope to play well, or to win, be accepted by an audience, be successful. These two aspects may be related but are not the same. The former depends mostly on the person himself, while the latter depends on the circumstances, one's opponents, audience etc., so it is less predictable and more likely to cause nervousness and undermine confidence. Thus, focusing on the action rather than a result can have a stabilizing effect and make one feel more at ease and relaxed (Moore, in Stoyva & Carlson, 1993, p.728). Such confidence relies on trust that one will do one's best in the circumstances, rather than on the outcomes of ones actions.

Factors that affect confidence. A level of confidence is not innate, it depends on one's experience, varies from situation to situation and can be changed. Confidence affects the quality of one's action, but in turn, the quality of execution also affects confidence. The research suggests that confidence increases if the success is attributed to stable factors (e.g. ability) rather than unstable factors such as effort or luck (Eccles, 1983, p.86). Confidence depends on one's sense of personal power (e.g. physical power can provide

confidence in dark streets, intellectual at exams, aesthetic in night clubs). It can also be affected by others to the extent one relies on external support. Confidence based on one's own judgment is more stable but can be unrealistic. Supporting oneself in critical situations can be crucial, but positive thinking is facilitative only under certain conditions: 'Goodhart observed that positive thinking facilitated performance when the thoughts were relevant to the task and when subjects had positive expectations. However, in those situations where one or the other of these conditions was not met, negative thoughts led to better performance than positive thoughts did. Since positive thoughts produce positive emotions and negative thoughts negative emotions, Goodhart's study suggests that both types of emotions can facilitate problem-focused coping, depending on the context.' (Folkman & Lazarus, 1990, p.221).

Level of confidence. Although building confidence is important, unrealistically high confidence can be more damaging than the lack of it. The importance of correct assessment of one's abilities, how far one can go, has been recognized since ancient times (*hubris*, a recurring theme of many Greek myths, is often a cause of human tragedy). Arrogance is a result of distorted belief (perpetuated by previous successes) that one is invincible, which often transforms success into failure. This is way it is important not to allow oneself to be carried away by success. Modesty relating to one's abilities is 'based on the recognition of inherent and inevitable limitations...' (Isenberg, 1980 p.365). It protects one from unrealistic aspirations, from flying too high, and in this way, in fact, reinforces self-confidence. However, if an action has already been undertaken, doubts and thoughts that there is small chance of success can be counterproductive. In the midst of an action it is better to believe in oneself than in statistics.

PRACTICAL LEVEL

I. For those who lack self-support it can be beneficial to find what part of themselves is "the saboteur" and why. This requires listening carefully to any negative message (e.g. 'I am not good enough') and trying to find their origin (it may be an attitude that a significant person from the past had, or an attempt to avoid responsibility). Students can consider to what extent these messages are well founded, and if they are not, try to eliminate or make an agreement with the inner saboteur. The next step is to gradually replace negative messages with positive, but realistic ones (e.g. 'I can do it reasonably well'). Relaxation (see p.277) can help reduce tension, which generally improves a performance and in that way strengthens confidence.

II. The students can give to their sense of confidence a shape, quality and location (within the body). So, when they lack confidence they will be able to recall and focus on the image, which should help bring back the confidence itself. Regardless of the objective validity of the image, it can increase confidence in critical situations. Weekes (1962, p.145) suggests:

> 'Lie still and close your eyes and think of something you want very much, something for which you have a deep yearning. It is here, where you feel this yearning, that you will also feel courage and confidence: always the pit of the stomach... If you persevere, with practice it will become courage itself.'[61]

REFLECTIVE LEVEL

Students can consider their level of confidence in different areas and what factors affect it. Feedback from others could be valuable in confirming or correcting the extent to which one's confidence objectively reflects the ratio between one's abilities and the challenge at hand. Of course, others may unwittingly or deliberately undermine or

overestimate one's abilities, so any feedback needs to be taken in conjunction with other means of assessment and with regard to possible motives that those who have provided feedback may have.

RECOMMENDED MATERIALS

Lindenfield, G. *Super Confidence* and Jeffers, S. *Feel the Fear and Do it Anyway* are among many books that aim to enhance confidence. As already mentioned, the subject of many Greek myths (e.g. the legend of *Icarus and Deadalus*) is the consequences of arrogance and overconfidence.

ANTICIPATORY ATTITUDES

Anticipatory attitudes refer to the specific mental disposition towards an approaching experience. These attitudes are based on an assessment of the situation, so they have a strong cogitative aspect. However, they also connote readiness, preparation (Warren and Jahoda, 1966, p.16) and are better categorized on the basis of their affective component. We all have a relatively enduring tendency to react to a coming event in either an accepting or apprehensive way (regardless of whether the situation is assessed in a favourable or unfavourable light), which can be called positive and negative attitudes. These terms do not have a value connotation, they describe subjective perspectives. A positive attitude is an attitude that has overall a positive affective reaction regarding possible outcomes of the situation, while a negative attitude contains an element of apprehension. A typical negative attitude that will be considered here is worrying. These attitudes not only affect one's mental state and performance, but they can even have physiological consequences. Schooling often has a formative effect on them, and yet present education is rarely concerned with this area.

THEORETICAL LEVEL

Negative attitudes are often a result of previous experiences and therefore they can be changed. The most common negative attitude is worrying. It is an apprehensive reaction to awareness of an undesirable possibility that cannot be eliminated with certainty. It has characteristics of anxiety (because uncertainty is involved) and fear (because it has an object). An object of worries is always at a (space or time) distance. The situation usually precludes a possibility of relief through an immediate action, which is why they are frustrating. However, the emotional impact of worrying may help one to focus the mind

on the problem: 'worry is, in a sense, a rehearsal of what might go wrong and how to deal with it; the task of worrying is to come up with positive solutions for life's perils by anticipating dangers before they arise.' (Goleman, 1995, p.65)

On the other hand, if worries are not transformed into constructive problem-solving, they do not help but exhaust the person, make it more difficult to look at the situation realistically, and have a negative impact on effectiveness (*ibid.*, p.84). They easily become circular, repetitive or a habit: 'instead of coming up with solutions to these potential problems, worriers typically simply ruminate on the danger itself, immersing themselves in a low-key way in the dread associated with it while staying in the same rut of thought.' (*ibid.*, p.67). Worrying can be learnt early (often trough identifying with adults in order to increase self-importance and attention). It can become a habit for various reasons: to maintain a sense of self-importance; as a form of concentration that connects one with everyday life; to protect one from facing deeper fears or pains, and so on. Worrying is closely related to possessiveness, a desire to maintain control. It can also be motivated by the belief that mental suffering will somehow affect the outcome: '...the worry psychologically gets the credit for preventing the danger it obsesses about.' (*ibid.*) Roemer and Borkovec point out that '... because worries anticipate many possible future dangers, most of which will never happen, chains of worrisome activity are superstitiously negatively reinforced by the nonoccurrence of these events' (1993, p.223). However, such an attitude is not helpful. Even if nothing can be done, there is no point in ruining the present by worrying about the future: if what one worries about does not happen, worrying is misplaced, if it does, more reason to enjoy the present while one can.

Positive attitudes. Excessive worries, despair, superstition about predestination for failure, a feeling of futility and bad luck can sabotage one's intentions. On the other hand,

positive attitudes create enthusiasm, increase energy and strengthen one's determination. A positive attitude does not mean being aware only of positive possibilities but having confidence that negative possibilities can be overcome: 'people who are optimistic see a failure as due to something that can be changed so that they can succeed next time around, while pessimists take the blame for failure, ascribing it to some lasting characteristic they are helpless to change.' (Goleman, 1995, p.88) However, if a positive attitude becomes blind optimism or fantasy, it can result in carelessness or unrealistic expectations that can be counterproductive in a long run. This can be prevented if one's attitude is not allowed to influence the assessment of a situation.

PRACTICAL LEVEL

This level consists of several methods that can decrease worrying:

Worrying can be substantially reduced if one manages to accept the worst possibility that may happen and make decisions about what to do in that case. However, it is easy to exaggerate the probability of an event, so it helps to determine what the realistic chances are that what one worries about will happen. Trying simply to suppress or inhibit worrying thoughts (following the common advice 'just stop worrying') does not help. In fact, it can even increase worrying (see Roemer and Borkovec, 1993, from p.227) Research suggests that "letting go of" and postponing (*not* suppressing) worrying to a limited period (e.g. a half hour) that is to occur in the same place at the same time can significantly reduce daily worrying (*ibid.*).

Letting go of worries can be reinforced by imagery. For example, putting a worry in a box, shelving, burying, tying it to a balloon, dropping it into a lake etc. (as suggested in Mulligan, 1988, p.96). Distractions (pleasant and unpleasant) can also reduce worrying.

REFLECTIVE LEVEL

Students can examine what anticipatory attitude is dominant in their lives. They can analyse what they do when they worry and how constructive it is.

RECOMMENDED MATERIALS

One of the first "self-help" books ever written, Carnegie, D. *How to stop worrying and start living* can still offer some useful advice. Chekov's short story "The death of a bureaucrat" depicts in a comic way the perils of excessive worrying.

SECURITY

The sense of security is one of the basic human drives. It is the overarching area of the group, and it may be related but cannot be reduced to the other areas. An overall difference between them is that security is more general, it does not require a specific trigger. For example, one may feel insecure in a certain place or situation without a specified reason. It could be related to the specific fear of a particular person, or the worry that she may be assaulted, but it does not need to be.

The importance of the sense of security for education (and other areas in life) is well documented, so educational institutions try to provide a secure environment (although not always successfully). However, education contributes little to developing the sense of personal security that does not rely only on external factors. This area will focus on different types and sources of security, and its relation to uncertainty and anxiety.

THEORETICAL LEVEL

Security can have external or internal sources.

External sources may be found in a *social network* (political, economic and legal system) *group* (family, nation, club, class, religion etc.), *personal image* (function, status, wealth etc.) or *individuals* and *objects* associated with the feeling of security (a partner, a parent, cross, lucky charm, cigarettes, etc.). However, relying only on external sources has some disadvantages: most of them are not entirely in our control, so one depends on circumstances; they are often temporary, security depends on and lasts whilst one is connected to the source (e.g. security based on professional status is diminished by the loss of job or retirement); they often limit freedom and prevent personal change; they can be misleading in creating a false sense of certainty. People who rely entirely on external

sources may appear, but are not necessarily more secure than people with weak external support.

Internal sources are perhaps less tangible, but create a more permanent and stable sense of security, and generally do not restrict personal freedom and flexibility:

Acceptance of uncertainty: uncertainty and insecurity are not the same. Uncertainty is an objective characteristic of the world, while (in)security is a subjective feeling that characterizes the way we relate to the world. Uncertainty does not necessarily need to cause insecurity. Actually, only if the fundamental uncertainty of life, the fact that anything may change is fully accepted, will the sense of security not depend on circumstances (like a surfer who glides on waves rather than trying to freeze them). *Anxiety* is an emotional expression of our awareness of uncertainty: '... the cognitive structures which a man creates are never completely secure; anxiety is one manifestation of their impending or actual collapse.' (Averill, 1980, p.68) Anxiety is different from fear (even on the physiological level - see, for example, May, 1950, p.197). Fear has a clear object, while anxiety does not. It is unpleasant only if it is mixed with insecurity (anxiety induced by the uncertainty of the outcome of a game, book, movie, date or adventure is usually desirable). Anxiety can both improve and disrupt a performance (Goleman, 1995, p.84); so negative and positive anxiety can be distinguished.

Knowledge: not knowing what is going on and what to do often creates insecurity. Thus, knowing why something happens or how things work, and also considering all the possible outcomes (instead of expecting a desirable one) and developing strategies for each of them, increases security.

Faith in, for example, science, God, moral principles, humankind etc., can also be an inner source of security as long as it does not contradict personal experience.

Self-control, developed through self-discipline (see p.279) can be a major source of inner security. It counteracts a lack of external control and powerlessness, a frequent cause of negative anxiety.

***Inner Congruence*:** insecurity is often the consequence of internal conflicts. The more complex the *inner structure* (p.269) is, the more chances there are for such discord (see Csikszentmihalyi, 1992, p.227). A simpler worldview is usually less full of conflict, so that is why people with such views appear more secure. On the other hand, these views are more limited and susceptible to mistakes, because they often do not respond to the complexity of a particular situation. For example, one who simply adheres to the principle that stealing is wrong, may not experience a conflict even if it means stealing a medicine to save somebody's life (this is a paraphrase of one of Kohlberg's examples of a moral dilemma). More damaging examples of simplistic views based on over-generalisation that provide a false sense of security could be xenophobia or racism.

PRACTICAL LEVEL

In an acute form, anxiety usually causes distinct physiological reactions, which can in turn increase anxiety. One way of breaking this vicious circle is consciously inducing opposite states. So, because it induces tension and fast, shallow breathing, it can be counteracted with relaxing the body and deep, slow breathing with a special attention to exhaling (to avoid hyper-ventilation, that is often linked to panic attacks). However, counteracting the symptoms might not always work. In that case, the opposite method can be applied. One can try consciously to *increase* the symptoms (as for example, tingling sensations in fingers, heart palpitations etc.). They will indeed increase for about 30 seconds, but then will start decreasing and possibly completely disappear. It does not

matter what method is used, as long as the sense of control over the symptoms is established. Security can prevail only if the state of a passive victim can be replaced with an active influence, positive attitude and (self)encouragement.

REFLECTIVE LEVEL

Students can explore their sense of security and what their sources of security are. They can also look at the relationship between security and freedom. For example, whether (and if so, to what extent) the one needs to be sacrificed for the other.

RECOMMENDED MATERIALS

May, R. *The Meaning of Anxiety* and Tillich, P. *The Courage to Be* provide a good background to this subject.

GROUP RELATING TO CHOICE

(The Doing category)

This group consists of the following areas:

Meaning is the root area of the group. The assertion is that choice is exercised only if an action is perceived as meaningful in some respect. To clarify the locus of this area it is necessary to distinguish two categories: *meaning of life*, based on the belief that life has a purpose, that there is an overall plan, and *meaning in life*, reasons to live. Although these two can sometimes coincide (among, for example, revolutionaries or religious devotees), they do not depend on each other. This area is concerned only with the latter category, because the former does not comply with the criterion of universality (not everybody believes that life in general is meaningful).

Personal freedom and ***Personal responsibility*** are two polar areas that regulate the scope of choice. *Personal* is added to distinguish these areas from, for example, political freedom or imposed social responsibilities respectively. Personal freedom is identified with autonomy, defined in this case as relative independence from physical, social and other determinants. Personal responsibility means accepting oneself as an agent. As we will see later, freedom and responsibility understood in this way do not need to oppose, but can complement each other.

Personal responsibility relates to *Self-discipline* (p.279), but cannot be reduced to it. Responsibility is possible even without self-discipline (e.g. one can act responsibly by avoiding tempting situations, rather than trying to exercise self-control in them); also, in some cases people who have self-discipline can act irresponsibly (some political leaders for example have exhibited a high level of self-discipline and yet acted with little responsibility).

The above three areas can be considered the necessary conditions *to be able* to choose. Just having a choice is not sufficient. One can be, for example, conditioned to react in certain way without considering other options even when they exist.

Deciding is an area that focuses directly on the active process of making a choice. Active in this context indicates that not choosing is not considered to be a choice. It may look like a choice from a third person perspective, but it is so only if one *has decided* not to make a choice in that particular case.

MEANING

It seems that it is a universal need of human beings to perceive their actions as meaningful[62]. A number of psychologists agree that humans require meaning to survive. (Frankl, 1962, 1969; Yalom, 1980; and others) The most frequent reason given for suicide is that the person has no purpose for which to continue living. (Farber, 1968) Present education largely ignores this subject, probably to avoid possible indoctrination. However, education in this respect can be fruitful even without determining a meaning for participants. This area will focus on the purpose and locus of meaning, and on commitment as its expression.

THEORETICAL LEVEL

Purpose. Most psychologists would agree that 'feeling that one's life has some meaning and purpose is associated with happiness'. (Argyle, 1987, p.215) The philosopher Bradley believes that this is so because of the human need for coherence (or wholeness): 'if pleasures and achievements do not have any meaningful relation to one another, they will not give any satisfying overall character to one's life' (in Norman, 1983, p.165). This implies that the sense that one's life is meaningful may be lost if one is bound only to short-term day-to-day goals and achievements. Overall aims, visions, deep affects, ideals (not as something above, but as a part of oneself and one's life) can give inspiration and make a value of everyday life, rather than allowing it to be reduced to a succession of dreary experiences. The opposite of this is a cynical attitude that mocks such sentiments on the basis that any ideals are either unattainable or not worth pursuing. It is usually a result of previous disappointments and, if it is directed towards others, can mask envy (if somebody else persists and succeeds, it would prove that one was wrong to give up).

Cynical comments can weaken one's commitment. To avoid this one does not need to give up ideals, but to be careful in front of whom and how he exposes them. On the other hand, being realistic with one's ideals precludes naivety and disappointment.

Locus of meaning. Meaning is subjective, found (or created) by individuals, not inherent. Thus, a locus of meaning can be different for different people, which defines to some extent one's life path. Individuals concerned only with themselves have a vulnerable and finite locus, so they can achieve temporary and partial fulfilment. Devotion to others (e.g. devotion to one's family, charity work, teaching, nursing, etc.) has a wider scope and may provide a more encompassing fulfilment than being interested only in oneself (because even one's own death cannot diminish its meaningfulness). The universal as a locus is infinite and therefore gives lasting meaning. It does not exclude the first two but includes them as a part of a wider perspective. Formulating the universal can take different forms (religion, nature, humankind, philosophical ideas, etc.). What is important is awareness that an individual is a part of a larger picture and willingness to harmonize one's life and actions with it. In the words of Victor Frankl, meaning in life is found if one asks what life expects from him, not what he expects from life. This does not require following blindly some ideologies and concepts. Devotion does not need to become submission. Real devotion is based on free decision, not fear of punishment or expecting a reward. It involves following freely some universal guidelines, which is different from allowing oneself to be enslaved by them. However, it may require transcending individualistic "freedom" that in fact often amounts to being dominated by certain aspects of one's personality (e.g. physical urges, emotions, intellect, a personal image, habits etc.). Doing so decreases inner conflicts, worries, uncertainty and hesitation, because immediate personal desires lose their significance.

Commitment is an expression of meaning. When people describe their lives as meaningful, they usually mean that they are committed to, and pursuing with some reasonable success, valued goals or incentives. (Klinger, 1977) One can be committed only to something that has meaning for him (Trigg, 1973, p.45) (unlike somebody driven by passion or compulsion). A committed person has in mind an aim or purpose, and is willing to invest an effort and make some sacrifices if necessary. Although commitment implies durability, it can be changed. Sometimes commitment to some ideals, activities, life-style or persons ceases to be meaningful (e.g. because of new insights, change of circumstances, etc.). If not abandoned, it may become a counterproductive obstinacy.

A commitment to finite activities or destinations provides temporary meaning. For example, if one is committed to a sport achievement, bringing up children, or a job, life may become meaningless when a physical peak is reached, children leave, or one retires. However, it is possible to be committed to a process rather than finite aims (e.g. pursuing knowledge), which can provide lasting meaning.

PRACTICAL LEVEL

Guided imagination can assist in clarifying one's thoughts in this area. A number of authors (see, for example, Rainwater, 1979, p.202) suggest creating an image that represents wisdom for the practitioner, and engaging in a dialogue with it. It could be a sage, philosopher, or even one's old friend, relative or teacher. The dialogue, of course, should focus on issues relating to meaning. The reason why this exercise could be beneficial is that some people find it easier to consider certain matters in a dialogue form, which can be provided by externalising and personalising a part of themselves.

REFLECTIVE LEVEL

On this level, it may be important to consider the *meaning of life* (as defined in the introduction to this group, p.189). It can indirectly affect general attitudes in many areas (e.g. taking care of the environment, even if it would not have an effect during one's life-time). The other issue that students can focus on is meaning in their individual lives (for example, whether happiness is the only ultimate aim). It can also be beneficial to clarify what they are, or wish to be, committed to (or whether they find commitment restricting).

RECOMMENDED MATERIALS

Hanfling, O. *Life and Meaning* and Frankl, V. *Man's search for meaning* can stimulate further explorations in this area. Sartre's *Nausea* (and some other existential writings) is a vivid illustration of grappling with the problem of meaninglessness, but it requires a certain level of psychological and intellectual maturity. Ichiguro, K. novel *The Remains of the Day* offers a critical perspective on dedication.

PERSONAL FREEDOM

It will not be necessary here to become involved in an argument about whether freedom, an action that is not random and yet not determined, exists. For the purpose of this model, personal freedom signifies a universal human ability to transform determinants into influences, causes into motives, which allows choice (see for example Foot, 1987, chapter 4). In this context, it is irrelevant if they are determined by some other factors (as long as they can also be modified). Human being is seen as a complex conglomerate of various factors and influences, thus freedom arises from the state in which no one factor dominates to the extent that it precludes any other possibility. As Lazarus, an authority on human emotions puts it, 'person chooses rather than the environment, and sometimes this choice operates against even the usual environmental pressures.' (1975, p.62)

The argument for the universality of freedom relies on Sartre's assertion (1943) that freedom is not just a possibility, but the condition of human existence. As he famously put it, we are 'condemned to be free'. This is so because self-consciousness transcends the causes of our actions. Our actions are directed at goals that do not exist in the here-and-now, but are projected into non-existent future, into *nothingness.* Our actions, then, being based on nothing, are never necessary either.[63]

Freedom considered here is not political freedom (either positive or negative) but personal freedom (from innate or internalised determinants) or *autonomy.* Autonomy has been considered an aim of (liberal) education among philosophers of education for many years, although it was included in National Curriculum only recently (see QCA, 1999). However, the focus has been, with some exceptions, more on the social preconditions that allow the exercise of autonomy, than on the development of autonomy itself.[64] Yet, a person is only potentially autonomous, and for various reasons autonomy is not always exercised or desired, even when the circumstances are favourable. This is why this area

will focus on the determinants that preclude the development of autonomy and on the factors that contribute to overcoming them.

THEORETICAL LEVEL

Autonomy is considered a state of relative freedom from internal and internalised determinants (e.g. indoctrination). There are other limits to one's freedom (e.g. physical forces as gravitation, legal system, etc.), but they are only contingently related to autonomy. For example, learning to swim or fly an airplane may increase one's freedom but it does not, in itself, affect one's autonomy. Autonomy is a specifically human characteristic based on awareness of choice. Although some circumstances may be more favourable for the development of autonomy, choice is always possible regardless of circumstances. Without awareness that one can choose, any action is only a conditioned reaction.

It can be worth pointing out that autonomy does not imply the supremacy of abstract principles over other aspects of the person (which would mean that rational thinking dominates). Autonomy implies "inner democracy", harmony in which everything has a voice, but nothing takes over. This means being aware of all the factors, but not allowing oneself to be driven by any of them. It is achieved by taking into account all the aspects of oneself and also short and long-term consequences, rather than following a drive that is strongest at that moment.

Factors It is suggested that personal preconditions for autonomy are self-discipline, independence and reflective thinking. Each of them is linked to the determinants described below. They are similar, but not identical to the conditions outlined by Peters

(1981b, p.121-122). The difference arises mainly because Peters was interested only in rational autonomy and did not link these conditions to the factors that restrict autonomy. Beside these necessary conditions, autonomy can also be strengthened by one's determination and increasing knowledge.

Determinants are strong influences that create habitual responses, precluding autonomous choice and decisions. They can be grouped in three broad categories:

Physical determination: people are to some extent determined by inherited predispositions. However, it seems that these predispositions are potentials that can be affected and modified. Innate traits are not bad or good in themselves. If well directed, they can be utilized for constructive purposes, but if unattended or suppressed they may express themselves in an uncontrolled or destructive way (e.g. even if we accept a dubious claim that aggression is genetically predisposed, this still leaves room for a person to utilize it in some competitive sports or jobs, or to waste it on street fights).

The control of physical determinants is achieved through developing self-discipline, which is, as stated above, a prerequisite for autonomy. Self-discipline does not restrict, but in fact enables greater freedom (see area *Self-discipline,* p.279).

Social determination is often covert, but its effects can be long lasting. It consists of internalised directives imposed by others that create one's *script*. The term is borrowed from Berne (see, for example, 1964, 1974) to indicate a "life program" laid out by significant others often in early childhood. Of course, it also includes cultural determinants, which are normally transmitted by significant others, too. Recognition and detachment from one's script enable the development of autonomy. This requires some level of aquisitional and social independence (see area *Dependence* p.209). It does not mean necessarily a change; one can maintain the same views or attitudes and still be

autonomous if it is the result of choice. At least some elements of social conditioning are useful. They provide security and social orientation, so a decrease of social determination needs to be paralleled with an increase of *personal responsibility* (p.200).

Personal determination can have a reference in the past, present and future:

We can be determined by our previous experiences. For example, a person who had a bad experience while trying to learn to ride a bicycle, may become predisposed against cycling (or even sports in general) throughout her life.

Determination can be the result of a self-image that individuals want to create or maintain in the present ('I am such and such person, so I should (not)...'). For example, one may start smoking to look "cool" (not only to others but to herself, too) and then make a habit of it.

Also, we can be determined by our own expectations, what we want to become (e.g. a girl who promises to herself to be a better mother than her mother is). In early biographical and philosophical studies, Sartre proposes that 'the development of the project is determined by a "fundamental choice" made during youth, a private resolution to address the world in a characteristic style.' (in Sloan, 1986, p.119) Some promises may be forgotten, and yet be influential. A boy may promise to himself never to be a wimp again, and find himself incapable of crying years later, although the original situation and the promise are long forgotten.

Reflective thinking, a critical look at oneself, is a starting point in decreasing the influence of this factor.

PRACTICAL LEVEL

The student locates a situation in which she feels that her reactions are predetermined (e.g. repeatedly acting in a certain way against one's better judgement). She can explore why she is forced to act in that way, what that situation reminds her of. When she clarifies the causes, she may consider other possibilities. She can imagine acting differently, observe emerging feelings and thoughts and establish to what extent they are justifiable. This may, but does not need to lead to a behavioural change, it is sufficient to become aware that one has a choice.

REFLECTIVE LEVEL

Students can reflect on the purpose and value of autonomy (e.g. whether one would be more carefree without it). If they believe in universal determinants (e.g. destiny, evolution, karma), they should consider how these forces affect their freedom, too. This type of determinants is included on this level rather than on the theoretical level, because it depends on one's beliefs and is not universally applicable.

RECOMMENDED MATERIALS

Bern, E. *What do you say after you say hallo?* (focused mostly on social determination) and Collinson, D. *Free Will* are recommended for further explorations.

PERSONAL RESPONSIBILITY

Responsibility means accountability, readiness to accept the consequences of one's actions (for oneself, others, and the environment). Some level of responsibility is universally expected (except from infants and the severely mentally handicapped). However, the term responsibility is sometimes coercively used to actually indicate complying with externally imposed rules or order. Such a responsibility is reducible to conditioning and therefore not a part of this area. *Personal* responsibility implies accountability primarily to oneself. This should not be confused with concern for personal consequences only, the attitude often nourished by an externally imposed responsibility. Deurzen-Smith writes: 'orientating oneself by one's conscience always requires the ability to situate one's perspective within the wider framework of universal guidelines.' (1988, p.57) Education, for practical reasons, has always emphasized responsibility, but in order to get quick results, often used the term in the above-mentioned misleading way. Admittedly, personal responsibility is more difficult to develop, but it is more reliable and lasting, while an imposed responsibility disappears if it is not constantly reinforced. This area aims to highlight the importance and consequences of personal responsibility and indicate ways in which it can be developed.

THEORETICAL LEVEL

Responsibility derives from awareness and acceptance that one is an active participant in life. This implies having choice and control over one's actions to some extent. It can be a burden, and sometimes people are prepared to sacrifice much (independence, autonomy, dignity) to avoid it. However, denying responsibility does not make one not responsible but irresponsible. Accepting responsibility for one's life is a necessary part of the

growing up process, becoming a person. It is a precondition for achieving and maintaining autonomy and independence. Personal responsibility first of all means taking one's own life seriously. It should be so because we have only one life. Wasting one's life can be caused by a deep-rooted sense of unfairness. However, it does not correct injustice, but aggravates it. Taking life seriously is compatible with being child-like but not with being childish, it does not mean not having a sense of humour but not being frivolous, it can involve analysing reasons for one's mistakes, but not looking for excuses. It is the first step in taking a grip on reality, focusing one's will, realizing that avoidance is only a temporary solution and that it is possible to face the world and survive. This requires courage, so the process of developing personal responsibility needs to be gradual, starting from small decisions and actions. It also includes recognizing strategies that serve to avoid personal responsibility. The common ones are:

Childishness implies not taking oneself and one's actions seriously. Unlike the child-like state, childishness lacks spontaneity, it is a mask, an adopted role to justify certain behaviour. It indicates that the person is not prepared to accept those aspects of himself that may cause anxiety, shame and guilt, so that he can indulge in momentary pleasures, self-pity or irresponsibility. It could also be a compensation, an attempt to live out what one was not allowed as a child. Childishness has a negative effect on self-respect, because it involves denying one's agency.

Justifications are ways of *denying* one's responsibility. They can take two forms: passing responsibility onto somebody else or a group ("collective responsibility") (e.g. 'everybody does it', 'if we don't do it, somebody else will', 'I have only obeyed orders'). The other form revolves around blaming others or circumstances (parents, teachers, economic or political situation, etc.)

Rationalisation means constructing a false but plausible explanation for one's behaviour. It must include actual self-deception to be effective. These are some common examples: 'the teacher's assignment is unreasonable, so it is O.K. to cheat at the exam', 'they deserve it', 'she really wanted', 'if we didn't attack them, they would attack us'.

Trying to deny, hide or forcefully restrain these ways of avoiding responsibility is not helpful. Only if they are allowed to emerge to the surface and become recognized for what they are, can one learn about their motives or causes.

PRACTICAL LEVEL

Developing personal responsibility is sometimes blocked by an internalised parental figure (usually operating by "shoulds" and "should nots") that allows rest of the person to be seemingly released from responsibility. If the student recognizes that he is divided into the part that orders, punishes, reproaches and praises ("parent") and the irresponsible, passive part that obeys or rebels ("child"), he can establish a dialogue with these aspects of himself and try to integrate them in an adult person.

REFLECTIVE LEVEL

Questions such as 'Can I make something of my life, and on whom or what does it depend?', can have a strong effect on how students relate to personal responsibility. The relationship between personal responsibility and personal freedom can be also considered. For example, whether they oppose or complement each other.

RECOMMENDED MATERIALS

Because the term responsibility is often used in different ways, there are not many materials that could be full-heartily recommended. The chapter 'Responsibility' in Peck, S. *The Road Less Travelled*, can be stimulating, even if it needs to be read judiciously. In fiction, Dostoyevsky's *Crime and Punishment* deals with the subject. Camus' *Plague* is an example of how personal responsibility can have social consequences.

DECIDING

The universality of this area is twofold: any situation offers some choice (although not always a desired one)[65]; the human ability to make decisions is also considered universal (although not always practiced). Decisions may be based on thinking, intuition, desires, habits etc., but deciding cannot be identified with, or reduced to them. It is not difficult to imagine that we can have all these faculties, and still not be involved in a process of decision making. It is recognised that decisions can be very different (unimportant and important, long term and short term, simple and complex, those that have only personal consequences and those that have social consequences, etc.). However, deciding itself is an irreducible component that features in all these situations. Thus, the focus of this area is on the process of deciding and factors that facilitate it, rather than any specific type of decisions (some of them will be, however, addressed within other relevant areas). Present education recognizes the importance of this area. The majority of PSE programmes include decision making, and there is a rich literature on the subject.

THEORETICAL LEVEL

This level will start from pointing at the paradox between choice and its realization: we are free to choose, but making a choice inevitably leads to renouncing choice - for every *yes* there must be a *no*, each decision eliminating other options. Thus, a possibility of a wrong choice brings a burden of responsibility and sometimes feelings of anxiety and guilt, which can paralyse decision-making. Sloan (paraphrasing Ricoeur) writes: '... there is often a sense of sacrifice or loss which accompanies choice, however great the exhilaration of forward movement' (1986, p.53). This can affect the capacity to tolerate and time a pre-decision state, which may lead to impulsiveness (Baron, 1988, p.438-443).

However, a person is not in control of her decision-making if she rushes into decisions or procrastinates, so it is important to be able to tolerate uncertainty for a while. (*ibid.* p.464) To alleviate anxiety, it is useful to put in perspective "wrong" decisions. Regardless of circumstances, each possibility gives an opportunity to gain and loose something. Learning from a "wrong" decision can sometimes be more valuable than the gains from a "right" decision. (Jeffers, 1987, p.133) It is also important to assess the importance of a particular decision, some may not deserve much time and agonizing over them. In most cases, it is more efficient to aim for an optimal decision (that takes into account the amount of time spent on deciding) rather than persisting on finding the best one. Emphasizing the quality of execution (the resolve to do one's best whatever one decides) rather than only a final goal or direction, helps in alleviating anxiety.

PRACTICAL LEVEL

Students can work on developing cognitive, perceptive, emotional, and intuitive capacities to facilitate decision-making. A fully balanced decision may involve all of them (although this is not always necessary).

Cognitive includes defining a time framework for decision making; gathering relevant information; setting up priorities and assessing how each decision fits with more important ones; setting up a hierarchy of values; personal considerations, desirability ('Which parts of me support these decisions? Which one is the real me?'); evaluation: considering consequences, outcomes of each possibility (writing down and comparing advantages and disadvantages of each choice helps in achieving clarity); the assessment of the situation, probability: whether a decision is based on a realistic scenario of future events or on wishful thinking or inflated worries.

Perceptive refers to reflective consideration of external influences, advice of others or applied techniques (e.g. *I Ching*). *Reflective* implies being open to, but not swayed by advice. A final decision must come from the person, not from the outside.

Signs can also be included in this group. Taking signs as messages from an external source that have universal meaning may lead to superstition that gives false and at the best temporary security, but limits much. On the other hand, signs can be intermediaries that help one communicate with the unconscious, and be a source of inspiration. This is because one's mind is always looking for clues related to an immediate problem. From this perspective, anything can be a sign and they do not have universal meaning. Their interpretations can differ from person to person, and from situation to situation. For example, a person at a business lunch may have a dilemma how to proceed with negotiations (e.g. to be more accommodating, or firm, or patient and so on). Anything that catches his eye (or ear) at that moment may be a hint (a waiter taking an order, a snippet of conversation at another table, a detail from a picture on the wall, etc.) However, the same "sign" may have different meaning the next time, or for somebody else in the same situation, because the clue is not in a sign, but in the way it is interpreted.

Emotional: it is important to be aware of the difference between being influenced by emotions and making decisions in order to satisfy them, which can lead to impulsiveness. This can be avoided if the student imagines that the different options have already been realized, and examine how she feels in each case (feelings can be very different before and after an event).

Intuitive: intuition can help when there is not enough information or time for deliberation (see *Sense*, p.313). However, it should not be confused with impulsive decisions. Intuition seems to depend to some extent on one's state of mind at the moment, so it should not be followed blindly. If one is in a negative state (dominated by guilt, fear etc.),

her intuitive decision can be a self-fulfilling prophecy (in which case it may be better to do the opposite). The other limitation is that intuition seems to relate only to a situation we are focused on, not to a broader picture and far-reaching consequences. It is also difficult to separate intuition from feelings, desires, wishful thinking, etc. Due to the nature of the subject, it is hard to formulate in general terms the difference between intuitive hints and the latter. Experience seems to be a better guide in this case. To develop intuition, a student needs to practice making an intuitive choice (without necessarily following it) and later compare it with the outcome of the situation. For example, one may have an intuitive hint (not) to speak to a stranger at the party. Whatever she does, it is important to remember to check later if her hint was valid. Even this method is not always certain because it is often difficult to know outcomes of all the possibilities. This is why intuition needs time and experience to become reliable.

REFLECTIVE LEVEL

Students can consider what factors are most influential in their decision making (rational thinking, intuition, emotions, the advice of others, and so on). They can then try to evaluate their reliability, and consider if it is worthwhile to include other factors.

RECOMMENDED MATERIALS

'How to Make a No-Lose Decision' in Jeffers, S. *Feel the Fear And Do It Anyway* provides some practical advice on decision-making. Nadel, Haims & Stempson *Sixth Sense* explores intuition in a comprehensive, but accessible way. Shakespeare's *Hamlet* is a classic example of how indecisiveness can have tragic consequences.

IDENTITY GROUP

(The Social category)

This group is concerned with the identity formation within the social framework. In other words, it focuses on the relation (and a possible, but not necessary tension) between individuality and sociality. It includes the following areas:

Dependence is the first area in the group because it affects all the other areas. Its universality is based on the fact that all human beings are inter-dependent to some extent (although the level of dependence varies from individual to individual). Two forms of dependence will be considered, *acquisitional* and *social*.[66] In the former, others have an instrumental function, in the latter, an intrinsic one. This is why the area takes a position in the model that incorporates both the *agency mode* and the *existence mode*.

Individuality refers to the distinctiveness of each person. Qualities that comprise an individual are not necessarily universal and irreducible, but the unique way in which they are combined and expressed is.

Influence is in some way the counterpart to *Individuality*. To influence means to have an effect on what someone thinks, feels, says or does. All human interactions involve some extent of mutual influence (Back & Back, 1982, p.97), so it is considered unavoidable. However, some influences have only instrumental aims (influencing people to achieve something else), while others are concerned with the persons involved (with their personal change). The area aims to clarify the difference between them.

Belonging is the final area that focuses on the relationship between an individual and a group. It is universal because every human being (however isolated) belongs to some groups or categories. However, the sense of belonging, awareness that one is a part of a larger community, may be lost, which can cause alienation and conflicts on the individual and social level.

DEPENDENCE

Except in extreme cases, we are all somewhere on the line between full dependence and full independence. Although full independence is hardly possible, the term independence will be used in the text for the sake of simplicity, referring to its optimal, not absolute level. This is not to say that an optimal level of independence can be generalized. It varies from person to person, so individuals need to make their own judgments. A necessary requirement is that a person feels, at least occasionally, that he is, or that he can be an agent. Following the model of the person depicted in chapter 5 (p.122), without agency one not only loses his independence, but cannot be a complete person. Two types of dependence will be considered here: *acquisitional and social.* Present education recognizes the importance of the former (i.e. career education gears pupils towards financial independence), but seems to neglect the latter. Even within aquisitional dependence, personal or psychological aspects seem to be neglected. This again indicates that the primary concern of present education is the society, or in this case, minimizing dependence of individuals on society. This area will adopt a more balanced approach. The aim is to increase awareness among students of the consequences of relative dependence and independence, and help students achieve a desired position along that line in both the above mentioned types.

THEORETICAL LEVEL

Acquisitional dependence refers to the level of external help needed to acquire something. Young people depend on their carers for food and shelter, or books and teachers to learn; adults are also dependent to some extent (e.g. on the police and army for their security). Dependence can provide security without the burden of responsibility,

but it is not always reliable and limits freedom. It can put the person in an inferior position, which may create feelings of worthlessness and powerlessness. An increase of acquisitional independence is a normal part of personal development, fostered in every society, but its optimal level depends on circumstances and varies from society to society. The consequences of independence are increased responsibility, but also greater freedom and self-confidence. However, the move towards independence may cause anxiety until self-reliance replaces external reliance. This can be minimized if the move is gradual. The process may also be hampered by the feeling of guilt (sometimes perpetuated by a provider). This is why it is important to understand that becoming independent is not betrayal. In fact, it releases others from the burden of responsibility for oneself. It should not hurt anybody if it goes with respect and does not imply abandonment. Of course, confidence that one is capable of taking care of oneself and being able to do so does not exclude occasional help from others. Even if help is not necessary at that moment, its value should be recognized, because one may need to rely on it in the future (this applies, for instance, to the attitude towards public services such as ambulance, police, etc. (e.g. in traffic) when one does not need them[67]).

Social dependence refers to dependence on the company of other people. In other words, to an ability or inability to be alone. It may be related, but not necessarily, to *acquisitional dependence*. Unlike the latter, there is a clear indicator when one's social dependence is too high: a feeling of loneliness. Loneliness should not be confused with the desire to be with others. It is only one of the possible reasons for it. Loneliness is not a motivator of sociability, but possessiveness. The feeling of loneliness is not innate, it is usually the product of some other factors: anxiety (wrapping up oneself with others), boredom (consuming others), habit (clinging onto others), or emptiness (seeking approval

or confirmation that one exists). Loneliness intensifies when one feels bad about himself from some other cause (Duck, 1991, p.185). It can be alleviated by seeking company, but this increases dependency even further. If others recognize that they are used for instrumental reasons (to alleviate loneliness), it can create discontent and decrease their respect. So, they may pull away and not make themselves available when one really needs them, or they may try to abuse one's dependency on their company. Loneliness does not appear because one is not with other people, but because one is not sure that he can be if he wants to (a reduced choice) (Isenberg, 1980, p.364). Thus, making the decision to be alone may paradoxically decrease the sense of loneliness. If one learns to be comfortable when alone, loneliness and social dependence can be uprooted. In the words of Karen Horney, an independent person is not compelled either to move away from people or to move towards or against them. (in Hewitt, 1982, p.192) The time spent alone and with others is different, but it can be equally valuable. It is not always pleasant (as company is not either) but it can be.

PRACTICAL LEVEL

Aquisitional dependence is based to a great extent on the specific situation of each individual so any generalized suggestions on this level would not be adequate (some specific issues are already covered in schools within, for example, career education). This level aims to help students be more in charge regarding their social dependence.

The student designs the time when he can be alone (excluding also substitutes: telephone, TV, imagined conversations). The decision to be alone should be fully accepted, and ensuing feelings observed. If loneliness creeps in, one can look for its cause and deal with it first. Then, he can try to create a quality time without others. Time on one's own is

more predictable but allows more freedom, so if bored, one can be creative or replace the excitement of unpredictability with quality of experience. This needs experimenting with, until one comes to the point where being in the company of others does not have overall priority and the feeling of loneliness does not affect one's decisions.

REFLECTIVE LEVEL

Students can consider whether they are content with the level of their acquisitional dependence, and if not what can be done about it. The importance of infrastructure can be examined (e.g. what it would be like without police). They can also focus on whether and when they feel lonely, why, and how they deal with it. Some of these reflections could lead the student into far-reaching considerations of political and social issues. In accord with the first part of the thesis, the teacher's role would not be to advise or guide students in those explorations. However, she can assist this process by providing some factual information and challenging possible inconsistencies in student's views (for more details on this matter, see the following chapter *Practical Application* (p.223).

RECOMMENDED MATERIALS

Fromm's *Escape from Freedom* is an excellent and accessible analysis of the possible consequences of the fear of independence; Dowrick, S. *Intimacy and solitude* part 3, points out the importance of social independence even in intimate relationships. Montaigne's essay 'On solitude' can also be inspiring.

INDIVIDUALITY

Although we have much in common, everybody is a different, separate individual, with her own distinctive set of characteristics and life experience. Moustakis writes: 'every individual embodies and contains a uniqueness, a reality, that makes her unlike any other person or thing.' (1967, p.1) Individuality is therefore considered to be a given, so this area will address some common factors that restrict its expression. They are often a source of personal conflicts in school settings due to peer pressure and other demands.

THEORETICAL LEVEL

Conformity means compliance with the attitudes, behaviour, dress code and so on, of a group. Individual judgments tend to converge and group norms become a relatively permanent frame of reference for behaviour. This can be a result of indolence or the need for security or approval. Individuality may bring a sense of separateness and anxiety, which is why there is a powerful force towards conformity. However, individuality does not need to be a threat to, or create a conflict with the society or group. It does not mean being egocentric, but accepting that one is (like everybody else) different from others, and allowing oneself to be so. Valuing what we share does not preclude allowing differences. In fact, individuality may add something worthwhile to the group and increase its flexibility. (see Janis, 1972)

Copying may be useful when learning new skills. However, copying somebody's appearance with the hope that some essence will also rub off and fulfil one's needs or produce desired feelings, is at the least misleading. It may temporarily increase one's self-esteem, but requires suppressing one's individuality, which creates an inner conflict

and diminishes self-respect. To copy means in a way giving up one's own life, losing oneself. Even if a desired goal is achieved at the expense of self-alienation, it can never bring full satisfaction because the experience will lack genuineness. Everybody has their own way, and what has worked for one person, may not work for another. Besides, an imperfect original is usually more valued than even a successful copy of a masterpiece.

Self-consciousness. The opinions, judgments and reactions of others (praise, criticism etc.) are important because they provide social orientation and security. Pretending that they are not important may increase their influence on the unconscious level. However, being aware and respecting the opinions of others is different from judging oneself only through their eyes, using them as a mirror and the only measure of one's own worth. If others become a more important criterion than oneself, it may lead to the loss of individuality. Exaggerated concern about the impression one leaves increases insecurity and may lead to inaccurate self-assessment (e.g. others can be in a bad mood or short-tempered for unrelated reasons). A sense one has about the whole situation is a more accurate way to determine the adequacy of one's own behaviour than trying to guess what others think. This requires focusing on the atmosphere of the situation rather than one's impression. It still may require adapting, but to the situation rather than to others. If adapting to the desires or demands of other people is the strongest factor that influences one's behaviour, it can be interpreted as a weakness and abused. Always giving in, or trying to fulfil the expectations of others does not earn love but the loss of respect. People usually value more a person who cannot be manipulated, because it shows that she is not an object, but an individual. This does not imply irresponsibility, but not allowing oneself to be taken for granted, which means being aware of one's own needs and desires, and making decisions and plans rather than just following others.

PRACTICAL LEVEL

I. The student can try to remember in social situations to check from time to time her own feelings and desires. Whether she really wants to be there or do what she is doing, or is she complying with the demands of others or trying to leave an impression. Whatever the answer is, it does not need to lead to a behavioural change. The awareness of what has priority is enough to start off with.

II. The student can imagine, while for example walking or waiting for a bus, that somebody is looking at her. She can observe how she feels and if this affects her behaviour in any way. If she feels strongly affected, she can try to find out why, and repeat the exercise until she is less influenced. Similarly, she can imagine that people are talking about her.

REFLECTIVE LEVEL

Students can reflect on the consequences of uniformity and diversity for individuals and society, and when it is better to follow an established route and when to find one's own way (this can be applied to behaviour, opinions, dress code, activities, etc.). Peer pressure should be considered as well as the imposition of an establishment.

RECOMMENDED MATERIALS

Individuality seems a popular theme for non-fiction and fiction writers alike. Here are only some examples of the rich literature on the subject: May, R. *Man's Search for Himself*; Wilson, C. *Outsider*; Emerson's essay 'Self-Reliance', Huxley, A. *Brave New World,* Salinger's *Catcher in the Rye.*

INFLUENCE

Influence is unavoidable, but some influences are desirable and some are not. Theories of education are still grappling with the problem of separating one from another, so influence remains a controversial area and education *about* influence is largely avoided. This is why special attention is paid here to classifying the types of influence.

THEORETICAL LEVEL

The reasons for accepting an influence. Kelman, (1961) discerns three major reasons for accepting an influence: *compliance*: influence is accepted because it will achieve a favourable reaction from the other (as in the case of coercion); *identification*: influence is accepted because it satisfies a self-defining relationship (e.g. a membership of a group); *internalisation*: influence is accepted because it is congruent with one's value system (e.g. if one values rationality, he may accept an influence based on a rational argument). Only the third reason is compatible with autonomy.

Types of influence. Influences can be intentional and unintentional. Unintentional influences can have a strong impact, but the focus here will be on intentional ones[68]. They can be instrumental or internal:

Instrumental influences are concerned with short-term outcomes, not with the persons involved or long term goals. They can be *direct* (force, threat, punishment, reward) or *indirect* (manipulations: flattery, veneer friendliness, flirtation, emotional blackmail, indirect threat, hints). Influence is attempted by the way it is presented (a form), often in order to divert attention from weak points in the content (Back & Back, 1982, p.99). They can have a short term and superficial effect, or create an even stronger resistance.

Internal influences are concerned with a personal change, rather than just a behavioural change. They can also be direct and indirect. Indirect internal influence is influence by an example. It creates the least resistance and can be profound, but it is not always practical (it usually takes time). Direct internal influences are verbal interventions. There are several types: *prescriptive* (giving advice, being judgmental, evaluative); *informative* (giving information); *confronting* (challenging the person's attitude, behaviour, belief); *catalytic* (facilitates self-directed problem-solving, coming to conclusions etc.); *supportive* (influence through being approving, confirming, validating).

Each of these interventions can be effective in producing desirable internal influences if used in appropriate circumstances, but they can also be misused.

The process. Unlike a behavioural change, an inner change cannot be forced, it happens only when the person is ready and willing to change. Generally, suggestions will be accepted more readily if a pleasant (loving, secure, pacifying, supportive) atmosphere is created. Direct persuasion can work if there is common ground and if there is trust, openness and a sense of security. Otherwise, even a sound argument will only create resistance, and increasing intensity or forcefulness of persuasion will not bring desired results. Unsolicited advice undermines the competence of the advised. Influence is more profound if limited to helping people arrive to desired conclusions themselves. This requires willingness to look at the situation from their perspective. Appealing to person's shortcomings and vices rather than virtues may sometimes be effective, but it is easy to cross the line between using and abusing the weaknesses of others. The more somebody is excited, the easier he can be influenced in the same direction, but it is more difficult to initiate a change. Unpredictable behaviour (e.g. a change from warm to cold) causes uncertainty and may result in both, weakening or strengthening resistance.

Feedback is the most common form of direct influence. Some people feel awkward even when praised, so feedback always requires sensitivity (Argyle, 1983, p.196). Choosing a right time and place is often important. Feedback can be useful if it is accepted and does not undermine confidence. It is more likely to be accepted if it is specific and includes a description of the consequences. Confidence is undermined when negative feedback aims at the person rather than an act, or when positive feedback is perceived as insincere.

PRACTICAL LEVEL

The student can arrange with (or imagine) somebody to alternately criticize and praise him. Chosen issues can be invented; they do not need to relate to the student. He should resist the temptation to answer back and observe how criticism and praise affect her. The exercise is repeated until they can be accepted in a non-attached way. This should not lead to creating barriers or ignoring the comments, but not being carried away by them. In time, issues with which he feels less secure can be brought up. The roles can later be reversed, so that the one who was praised and criticised takes the active role.

REFLECTIVE LEVEL

Students can consider how they influence others and how they are influenced. Also, they can reflect on when (if ever) instrumental influences are justified.

RECOMMENDED MATERIALS

Back K. & Back, K. 'How others influence you' in *Assertiveness at Work* and updated Carnegie, D. *How to win friends and influence people* can be suggested.

BELONGING

This area focuses on the individual in a social context, as a part of a group. These groups can consist of only two people (as in the case of an intimate relationship) or be very large (as in the case of a nation). Education has an important role in this area. Some types of group formation and systems mentioned below are encountered for the first time in the school. Education also tries actively to promote the sense of belonging through group activities but, without addressing it directly, in some cases they can have an opposite effect and create a sense of exclusion. This model focuses on the purpose of groups, how they are formed and how an individual can become a part of and affect the group.

THEORETICAL LEVEL

Purpose. Belonging increases one's sense of security and productivity (a group can do more than individuals), reduces the risk of errors and minimizes responsibility[69]. On the other hand, the group often limits individual freedom, it is more inert and slow, and operates at the lowest common denominator. Belonging to a group decreases dependence on individuals (because there are always others) and a larger community. However, if one is concerned only with the interests of her own group, the rest of the world is alienated (and can even be perceived as hostile) which makes one more susceptible to group control. A wider society can protect an individual from the pressure of the group, so it could be beneficial to maintain some contacts outside one's group.

Taxonomy. There are three major ways that groups are formed:

Physically determined groups (e.g. race, nation, gender, age) were dominant in the past, but are losing their importance today (at least in some parts of the world).

Socially determined groups (religion, family, country, culture) also decrease slowly in importance, but are still very powerful.

Individually determined groups (e.g. partners, friends, political or professional groups, clubs) are chosen on the basis of personal desires, shared interests and mutual acceptance. Of course, in practice there is not such a clear cut between groups. For example, belonging to a club or even one's partner may be socially determined, or belonging to a religion may be the result of personal choice.

Joining a group. The sense of belonging depends on oneself, not others. If one is not accepted in a particular group, she can turn to other groups as long as she is flexible in her choice. To be accepted by a group one needs first to accept the group: that means accepting its concepts, customs, rules, and norms. This does not need to lead to conformity. Belonging does not require giving up individuality, but may require giving up pride that one has individuality. This means that individual differences are usually accepted as long as they are not an imposition, or interfere with the functioning of the group. Those who are accepted 'observe the group to understand what is going on before entering in, and then do something that shows they accept it; they wait to have their status in the group confirmed before taking initiative in suggesting what the group should do.' (Goleman, 1995, p.124) The sense of belonging, of being an insider, requires accepting one's place or role within the group. Whatever one's role is, how much one will get from a group depends to a large extent on how much she invests in it.

Group requirements. To function properly a group needs: a common purpose, organization, recognition of boundaries, non-dependence on individuals, ability to adapt, cohesion, commonly accepted norms. *Systems* are structures that organize groups (e.g.

law). They are sometimes imperfect or not fair, use individuals, or infringe on their freedom, but if the whole system is bad, it would not be able to function. Although individuals are expected to accept the norms, any group needs to adapt and evolve, so there is always room for those who want to make an improvement or introduce a change. Groups have a tendency towards self-preservation too, so when an absorption margin of abusing the system is surpassed, it will sooner or later turn against the perpetrator.

PRACTICAL LEVEL

The student can try to visualize her connectedness to different groups she belongs to, and observe her feelings. If she is not content with it, she can examine what is a problem and what can be done about it, or search for alternative groups.

REFLECTIVE LEVEL

Students can examine whether they have a sense of belonging, or whether it does not matter to them, or whether they feel isolated or excluded. The following questions may help them reflect on their relation and attitudes towards various groups: which groups they have chosen and which ones have been chosen for them; which ones are important and why; what they (dis)like in each; what purposes those groups fulfil; whether they function well and how they could be improved further.

RECOMMENDED MATERIALS

Gaskell, G. & Sealy, P. *Groups* and Johnson, D & Johnson, F. *Joining Together.* Proulx, E. novel *The Shipping News* also explores the sense of belonging.

Conclusion

In this chapter a number of areas forming a part of this model of Personal Education have been presented. This sample should provide a fairly accurate impression of the whole model. As already mentioned, the rest of the areas, in more condensed form, can be found in the appendixes. In the following chapter, attention will turn to some practical issues regarding the implementation of the programme.

Chapter 8

PRACTICAL APPLICATION

> 'The individual, school, and systemic components need to be oriented towards changes in practice that offer promise for student growth in the personal, social and academic domains.'
>
> Joyce & Showers, 1988, p. vi

In this chapter, issues regarding implementation, age group, training and evaluation are addressed.

IMPLEMENTATION

General points

Before turning to some specific points regarding the implementation of the course, it is important to underline that the programme can only partly rely on the materials provided here. It success will also depend on factors that cannot be captured within any written texts, namely classroom atmosphere and relationship between teacher and students. Although important for any subject, these factors have a special relevance for personal education. Pring points out that 'too authoritarian an approach to rules, to discipline, to relationships between teacher and pupil, or to the subject matter of the curriculum itself, will encourage a spirit of dependence, an immaturity of outlook, and a failure to reach the kind of autonomy in which a young person can take responsibility for his or her own life' (1984, p.93) On the other hand, a laissez-faire attitude may create anxiety ("What are we doing here?"), disrespect and disinterest in the programme. In order to find the right balance, it is important that students feel comfortable to discuss and question any aspect of the programme and give feedback and suggestions to the educator. Nelson-Jones

(writing about counsellors as educators) states that 'essentially, counsellors need to view themselves as applied scientists willing to adjust their practice in the light of valid feedback' (1982, p.496). Even if a suggestion is not acceptable, the reasons should be given and discussed in the class. Not everything can be embraced, but nothing must be ignored. Such an attitude is particularly important for this programme since it is intended for students 14+ (see below) who might indeed have well-worked comments, suggestions and objections to make.

The nature of the subject is such that some sensitive personal and social issues are likely to surface. In order to develop confidence in students to face such issues it is important to create an atmosphere of trust and mutual respect between the teacher and students and among students themselves. But most of all, the message needs to be conveyed to students that this is education about them and for them, rather than about social control, making them behave well and stay out of trouble (which, of course, does not exclude focusing on behavioural and moral issues if and when they arise). Too many PSE programmes (time-tabled and not time-tabled) are primarily concerned with pupils' behaviour in school, so as much as they exist for sake of students, they also (and sometimes even more) exist for sake of smooth functioning of the school and making life easier for the staff. This may be a reason for a cynical attitude that students sometimes have towards PSE. Especially in the light that testing students in this subject will not be recommended, it is essential that they see the point of their efforts in terms of their own personal growth and recognise that this education can be intrinsically worthwhile to them (hence the insistence in chapter 3 on the intrinsic aim of education).

Specific points

It is recommended to allocate two sessions for each area in the model, with a break between them (preferably of several days). The content of the sessions is described below.

THE FIRST SESSION

The first session consists of a presentation based on the materials included in this thesis. These materials, however, should not be considered fixed and rigid. New research and new insights will inevitably change some interpretations of facts (or facts themselves) on the theoretical level. More effective exercises may be invented on the practical level. Different issues may be more appropriate in some situations on the reflective level. Recommended materials can also be changed depending on availability and the age and intellectual level of the students. The model is flexible and open to change as long as the criteria discussed in chapter 6 (p. 142), are respected. The materials should be presented in this order: an introduction is followed by the theoretical, practical and reflective levels (ending with recommended materials). It could be argued that the reflective level should be presented before the practical, but the suggested order seems more productive. In this way issues raised on the reflective level are more likely to remain with students than if they are sidetracked by the later presentation of the practical exercises.

The time allocated for each level varies. It will depend on the amount of material that needs to be presented and also on how much clarification is required. Thus, ultimately it is up to the teacher and students to determine how long each level will take.

Each of these levels requires different methods and teaching styles, so they will be considered separately.

The theoretical level. There is an opinion among some educators (especially of pupil-centred orientation) that in order to preserve autonomy and have effective personal education the so-called traditional way of teaching has to be radically changed. Transmitting knowledge is seen as restrictive, so they see themselves as facilitators, letting students choose and discuss topics with as little interference as possible. I do not believe that on this level the traditional teaching style needs to be substantially modified. Structured lessons and imparting knowledge are not necessarily restrictive. In fact, they may contribute to the development of autonomy of students. A driver can freely choose where to go not in spite of, but because he has been taught how to drive. Doubt is not valid if it is not informed doubt. This however, does not imply authoritarian teaching. It is of the utmost importance to allow students to interact and comment, even if it means shortening the presentation. The priority is to engage students in considering these areas of their life and motivate them to gain more control, so the materials should be regarded as a means to an end, not as ends in themselves. In this thesis these materials are out of necessity presented in a condensed and bare form. In practice teachers will need to make the presentation more relevant by relating them to actual issues and daily experiences of students. This would, of course, depend to great extent on the circumstances (e.g. students from rural districts may relate to the same area in a different way from students from urban districts), and therefore cannot be incorporated into the materials here.

The practical level. Suggested techniques on this level are not obligatory. They can be introduced and tried out in the class, but each student can choose for himself which ones (if any) he finds useful and worth practicing in his every-day life. It is anticipated that some teachers may ask questions such as "How can I be sure that students are getting it right?" As pointed out in the first part of the thesis, the model has process objectives, not

product objectives (p. 95). So, the exercises should not be considered as recipes that need to be followed to the letter. Their function is instrumental, the right or wrong way of doing them depends on how useful they appear, and only practice (by teachers and students), can establish it. This may as well include modifying some exercises, or even creating different ones.

The reflective level. After each issue raised on this level it is important to allow some time for it to sink in and give a chance to students to ask for clarification if they need to. This will motivate students to come back to these issues later. If they just try to memorize or write them down mechanically, they will probably forget or not bother to consider them. It is especially important to present sensitive questions in an unbiased way. The purpose is to encourage student to reflect on these issues, not to influence them (directly or indirectly). Educators must contribute to narrowing the gap between official correctness and real life, not to increasing it. This, should not, however, preclude the teacher from revealing his view if asked, as long as it is clear that it is a personal view. Although this level may resemble some "value clarification" methods, there is one important difference. It is not suggested at this point that students should engage in arguments in the class about issues brought up. I have already discussed (p.78) why I believe that it may be inadequate, so I will limit myself here to quoting well summarized reasons from Raths *at al.* (1978, p.116):

> '1. A value discussion tends to move toward argumentation, with participants becoming defensive of positions they may not exactly hold after the heat of the talk is finished...
>
> 2. Participants in a discussion often perform in ways that are partly motivated by factors irrelevant to the issue being discussed, such as desires to please other students or the teacher...

3. Valuing is an *individual* process; a person does not develop values from a group consensus. We must each choose, prize, and act; and this is difficult to do in a room in which a lot of talking is going on.

4. Although valuing is an active process requiring much individual intellectual energy, most people are passive most of the time in discussion. In fact, many people are passive almost all of the time in discussions. In most discussions, the bulk of the talking is done by a certain predictable few.

5. Finally, a discussion tends to generate pressure on individuals to accept the group consensus or the strong leader's arguments or the teacher's suggestions, and values cannot arise from pressures to accept something.'

Thus, if anything is discussed and clarified on this level, it is questions (that are presented or those that spontaneously emerge), rather than possible answers. We are not looking here for consensus. Students should be allowed time and an opportunity to reflect on these issues in solitude, or discuss them with people of their choice and close to them (parents, friends, partners etc.) in an informal setting. Such discussions are, in my experience, always far more fruitful and lively than ones formally organized as part of the course, with people who just happen to be in the same class. This method would not only help students examine and clarify their own views, but enable them to learn about differences and similarities between their views and the views of people important to them, which could play a part in improving relationships. Perhaps not as insignificant as it may seem, it is also hoped that encouraging students in this direction may contribute to more meaningful and fruitful conversations in informal social occasions (that now usually gravitate around cars, sport, sex or shopping). It seems that there is still a stigma attached among the vast majority of people (including friends, partners and family members) to speak about subjects that deeply affect their lives such as emotions, death, personality, morality, relationships etc.

THE SECOND SESSION

It is recommended that the second session consists entirely of a discussion. Again, discussions where the students and teacher have verbal matches and try to persuade each other of their own opinion should be largely avoided (they can do that after the session, if they wish). The purpose of the discussion is to clarify some unclear points from the previous session, to make suggestions, to share experience (on a voluntary basis), to deal with difficulties (for example in performing certain exercises), to express doubts and conflicts especially on the reflective level, and to receive help and support from other students and the teacher in resolving them. To achieve this, it is important to develop a non-judgmental, open and supportive climate. Also, special care needs to be taken so that focusing on and clarifying "doubts and conflicts" does not become intellectual and impersonal debates. They may be interesting, but they do not provide personal education.

It can be noticed that the model is using a variety of teaching methods (presentation, instruction, discussion, references to literature, practical exercises). This is important because full-rounded personal education needs to affect all major aspects of the person: perceptive, cognitive, affective and behavioural. Also, some pupils are more inclined towards particular way of learning and it will be easier to engage them in this type of education if they can find a learning mode that suits them. Of course, there are many other ways that can be used to influence students' personal development (e.g. dramatising) but not all of them can possibly be included in a single model. Any programme must make choices in this respect so that it can be implemented within a reasonable time-frame and to preserve its structural cohesion. This, of course, does not preclude the possibility of using methods that are not represented here within some other school activities. It needs to be emphasised that this model should be seen only as a

component of an overall school concern for personal development of their charges. Being necessarily a part of whole school policy it cannot be treated in isolation. However, since the model deals with the basic areas of human experience, it can easily be carried out in a way that does not overlap, is compatible with and complements other activities, cross-curriculum elements and PSE courses that focus on more specific issues.

It is envisaged that two time-slots a week (lasting between forty five minutes and an hour each) should provide sufficient time for the course to be effective and yet not a big burden to students and educational institutions[70]. If this is accepted, taking into account the number of areas, the realistic duration of the whole programme would be two years. Of course, the final decisions regarding these issues should be left to the teachers and organisers of the course. For example, some teachers and students may find that the first session needs to be longer (or shorter) than the second one. This could be left to their discretion, as long as there is a sufficient break between the first and the second session so that students have time to digest the theoretical part, to try out the exercises from the practical part and to think about or discuss issues from the reflective level, before the second session. Also, a question may be asked whether all the areas deserve equal time. It could be argued that although all the areas are equally important, it does not follow that they all require the same amount of time. This is true, but unless there is some flexibility in the duration of the sessions or the length of the course (which is unlikely in formal education), different times for different areas seem impractical. It would be difficult to organise a course in which some areas are longer at the expense of other areas, when there are only two sessions for each one. This issue would also depend on particular circumstances within which the programme is implemented.

Introducing the structure of the model. Although teachers should be aware of the map all the time (for the reasons outlined on p.122), there are a number of considerations that bear on when the map should be presented to students (each possibility has some advantages and disadvantages). I suggest that it is mentioned at the beginning of the course, and explained in detail at the end. The reason for this is that the map would not be of much use for students before they have gone through individual areas, but it could be distracting. This can also be left to the practitioners to make a final decision.

An important issue that needs to be considered is whether this model can be used non-systematically. Although I am aware of possible difficulties that systematic implementation may face (e.g. finding the time-slot, assuring regular participation, etc.), I believe that ideally the model should be implemented as a whole. This is because various areas of human life are interrelated and affect each other. In reality these areas are not discrete compartments; students' responses to some complex issues such as, for example, drug-abuse are usually affected by a combination of many areas (see p.119). In other words, the whole is more than the sum of its parts. Moreover, focusing only on some areas may not produce desired results even within these areas, because of the "ballast" of other unattended areas. The other disadvantage of systematic implementation is that focusing only on a part of the model may implicitly convey the message that some areas of life are more important than others. This is not to say that the possibility of an eclectic use of the model should be completely discarded. If used thoughtfully and with great care, it would be possible for PSE programmes that deal with particular issues and problems to use some parts of this model to correct an already existing imbalance in personal development. Rather than starting from the model and going towards burning issues, they can start from these issues and then incorporate relevant areas from the

model into educational process. It would, though, shift an emphasis from the educational function of the model to its remedial or preventive function. Nevertheless, in some situations there are simply to many urgent and acute problems to be dealt with before teachers can afford to act from a primarily educational position. Thus, in this case too, a final decision should be left to teachers, students and course organisers.

AGE GROUP

This course is designed mostly for 14+ pupils, students and adults. This is because, as it stands now, the programme requires some level of intellectual capacities, reflective abilities and personal experiences. However, I am confident that it can be modified and adapted for younger children, but in that case we need to be aware of specific issues that may appear. It needs to be assessed if children have sufficiently developed the independence, judgmental ability, and also commitment, in-depth insight and responsibility required for such work. Young children are understandably often more interested in the external world than themselves. They might prefer to spend time on some more kinetic activities. There is also the danger of an indiscriminate acceptance (because, for example, they like the teacher) and therefore an unintentional indoctrination. The role of parents must be greater at an early age, so they will need to be more involved in understanding the purpose of the programme. Young children also more often change school or class, so it would be difficult to ensure their permanent attendance during the two-year course. Of course, all these issues are not insurmountable problems, but they do need special consideration.

TRAINING

It is difficult to provide a detailed account for teachers' training because it depends to a great extent on many factors that cannot be predicted at this stage (e.g. finances, available time, cooperativeness of head-teachers, etc.). So, as with some other issues in this chapter, I will include only some broad recommendations, bearing in mind that the practice will require a great deal of flexibility. It is clear that teachers engaging in Personal Education need specific attitudes and additional knowledge and skills. Numerous pieces of research (see p.43) show that school teachers from different subjects who take this role are not adequate unless they undertake a training relating to this field. Thus, it would be necessary to organize a special course for teachers who are preparing to implement this programme. Ideally, this course would be an option in an initial teacher training which would also enable teachers to undergo the (modified) programme themselves. That would be the best way to get familiar with all aspects of the model and develop confidence to implement it. However, at this moment, this possibility does not seem realistic. Providing in-service training is probably a more plausible option. The teachers who are selected should preferably have some previous experience in this field, but most importantly they should show a genuine interest in personal education. Also, a certain level of sensitivity and courage to work with potentially sensitive issues are required. The training should provide an opportunity to teachers to become familiar not only with the materials but also with the theoretical basis and the structure of the model. Besides reading through the text, teachers should be encouraged to try the exercises and spend some time considering the issues raised on the reflective levels. They should also be familiar with recommended titles, because they may crop up in discussion. Special attention needs to be paid to instructing practical exercises and conducting discussion in the second session, because some teachers may not be familiar with such work. It is, of

course, essential to understand the materials, so it is important to provide an opportunity to address unclear issues. Above all, as Lang puts it 'the point that has to be stressed is that developing personal and social education should entail increased awareness, including self-awareness, and a degree of personal change among all those involved, both pupils and teachers.' (1988, p.314) This may be a challenging task so, if Personal Education is being tried out for the first time, it would be helpful if teachers have the support of belonging to a team, where experiences can be shared and evaluated. Therefore, teachers who are implementing the programme should have a chance to meet occasionally and discuss their experiences. A number of unanswered questions still remains (such as how long the training should last) but they really depend on circumstances and cannot be addressed with any hope of plausibility at this point.

EVALUATION

THE EVALUATION OF STUDENTS

The Assessment of Performance Unit abandoned an attempt to assess pupils' performance within the area of personal and social development, on the following grounds (as cited in Pring, 1984, p.152):

(i) *Philosophical:* ...assessing implies there are standards of acceptable behaviour; however, this is an area where there are no objective standards on the basis of which one can either select or assess.

(ii) *Moral:* recording and assessing in this area will involve an undesirable encroachment upon privacy and the rights of the individual.

(iii) *Political:* the collection of knowledge in this area has potential dangers since it might give information about personal behaviour, which is of a private nature, to a public body.

(iv) *Technical:* whereas in maths, science, and language there are techniques available for assessing development, there are no such techniques in personal and social education and, moreover, the territory is too vast and amorphous for any useful developments to take place.

I am not so optimistic as Pring (*ibid.*, p.153) who believes that these objections can be overcome, and more importantly, I think that the assessment of students in this field is neither necessary nor beneficial. In fact, another objection can be added to the above list: knowing that they will be assessed would inevitably alienate students from the programme. The motivation would shift (at least partly) from the internal to external, with the focus on the results rather than the course itself.[71]

This position also includes self-assessment. The negative sides of self-assessment have been already discussed (p.81), so I will focus here on its inadequacy. Firstly, students can be overly subjective, and unintentionally produce a distorted picture, or they can intentionally create an image in order to please (or displease) their assessors. Secondly, as Wakeman points out, we cannot 'be sure that our pupils display the same character traits in social situations outside the school.' (1984, p.67)

There seems no need to delve deeper into the subject. It has been already recognized that the assessment of students and PSE inherently do not go together. Hargreaves *at al.*, for example, write:

> 'Assessing PSE might confer more status upon it, but in doing so, it would, in the kind of work, attitudes and relationships it encouraged, take away much of what was at the heart of work in this area.' (1988, p.54)

This does not imply disinterest in students' progress. As White suggests, monitoring 'may be based on what the learner's responses reveal and not require any further action on the teacher's part.' (1998, p.76). It is understood that 'not require any further action' refers to the assessment; monitoring, of course, may well lead to taking further practical actions if it reveals shortcomings in the students' progress.

The problem that non-examined subjects have less priority at the moment among staff and pupils can be tackled in a different way. Educators at all levels need to try to rekindle interest and value in education itself (not only as the means to an end) and Personal Education can be a good opportunity to move in that direction.

THE EVALUATION OF THE PROGRAMME AND TEACHERS

Although I do not support assessment of students, I believe that the programme itself can be and should be evaluated. However, it is not an easy task. Any quantitative measurement would not do full justice to the quality of the programme. James asserts:

> 'The scope of PSE is much broader than that which can easily be measured. Furthermore, many behavioural outcomes will truly be demonstrated only in the real-life choice situations that children encounter in late adolescence and adulthood.' (1995, p.253)

HMI also recognizes the difficulty:

> '... although it is possible to make a reasoned, if tentative and mainly subjective, judgment of a school's concern and of its provision for the personal development of its pupils, it is extremely difficult to judge the effect of this provision, that is, the pupils' response... Much of the evidence needed to determine response is intangible and long term and may be expected to emerge in attitudes and judgments over a lifetime.' (1979, p.12)

However, I believe that a combination of several methods could provide a fairly accurate picture of the effectiveness of the course:

Students' interest can be an important indicator of the validity of the programme, but it has two problems. One is that it largely depends on the way the course is organized (e.g. voluntary or compulsory, the time slot, etc.) and whether there are any secondary advantages of attending the course. The other problem is that there are various reasons why students may be interested in the course: they may believe that the subject is important, the presentation may be interesting, the effects of the course may be significant, they may like the teacher, etc. Some of these reasons are related to the quality and usefulness of the course more than others, but it would be difficult to separate them.

Students' response based on anonymous, written evaluation. Although it is somewhat subjective (it usually says more about how much students enjoy the course than about its effectiveness), it could be an important contributing factor to the evaluation.

Independent observers. Visits to the sessions from time to time by (external and internal) observers can significantly contribute to the evaluation of the course. This is already a common practice in most educational institutions. The problem with this is that an observer's presence can interfere with the atmosphere, and also one session out of context can give a distorted picture of the whole course.

Teachers' diaries can be useful, but they are also not immune to subjectivity and distortion (it is unlikely that a teacher would put down something that could jeopardize his job).

The effects of the course. The effectiveness of the course is possible to assess indirectly, through the effects it has on the students, the educational institution, larger community etc. Some changes in participants' attitude and behaviour should be detectable. Numerous pieces of research (in the USA and UK) show that Personal Education (appearing under

variety of different names) is beneficial for individuals and the society (see, for example, Goleman, 1995, appendix F). The results include a wide range of improvements, from being more harmonious or confident, to having better conflict-resolution skills and being more sensitive to others' feelings. Observations of others who are in contact with students (parents, colleagues, partners etc.) can be also included. However, the method has some difficulties, so all the results should be regarded cautiously. Firstly, it would be hard to establish a causal relationship between the course and the changes and separate its effects from other factors. Secondly, there is, what Ken David (1983, p.43) calls the "sleeper effect". There may be a little or no apparent effect for some time, but behaviour or attitude changes may appear later. However, the long-term effects would be costly and difficult to follow.

As we can see, each of these methods is imperfect, so they should be used only in conjunction, and the results validated if they support each other. Besides, although essentially the same methods can be used, it is very important to separate evaluation of the course and evaluation of the educator because their qualities do not necessarily coincide. A charismatic educator can lead an irrelevant course, and a good course can be devalued by an incompetent presenter.

The comments in this chapter are kept in a broad outline to preserve the flexibility of the programme and allow every institution to adapt the programme to its needs. This means that in practice most of issues mentioned above will need to be refined further to include references to specific circumstances that may be different in each case. However, I hope that I have offered enough detail to provide a solid basis on which an educational institution can tailor the model to fit its particular situation with confidence.

CONCLUSION

'PSE is about us.'

Rachel Robinson, 16-year-old pupil (in Mitchell, 1991, p.8)

In the first chapter of the thesis the reasons why Personal Education is needed are addressed. I also responded to some objections to such education. The second chapter analyses and evaluates the existing models related to personal education. The main purpose of this chapter is to clarify why a new model is required. This is followed by an argument that defends the intrinsic aim of education with special reference to (and relevance for) Personal Education. I attempted to show that a model of Personal Education with an instrumental main aim could not be fully adequate. The fourth chapter describes the criteria for the content of this model. It is followed by the structure of the model, which defines its domain and indicates the positions and connections between the individual areas. The structure and the criteria for the content of these areas are discussed in the sixth chapter. The thesis then sets out the materials for a number of areas, based on the theoretical foundations developed previously. As already mentioned, the remaining areas (in more condensed form) are placed in the appendixes. Although this breaks the order of the areas and may cause some inconvenience in reading, it was considered a necessary move, to enable a fuller development of theoretical arguments and more detailed descriptions of the areas that are included in the main body of the work. The thesis ends with recommendations for the practical application of the programme. In conclusion, I would like to address some potential objections to this model, highlight some advantages, and indicate the direction of its further development.

I would like to start by addressing two possible general objections related specifically to this model that might cause some scepticism if left unattended.

There may be some doubts that two sessions are enough for such areas as emotions, moral sense, intimacy, etc.

It is true that two sessions are not sufficient to gain an in depth knowledge and mastery of these areas. Some of them would require a lifetime to deal with. However, the point of this course is to open these and other areas to students for further exploration and improvement, not to finish with them (from this perspective, perhaps a more appropriate title would be *An Introduction to Personal Education*). Its aim is the development of a solid foundation on which students can build further with confidence, with regard to their own situation and personal interests. Doing more than that would easily end up in some form of indoctrination.

A lack of empirical evidence that would prove the effectiveness of the model may also raise some suspicion. In fact, every new model faces this catch 22 situation. Applying it in practice is objected to on the basis that it is not tested in practice. However, relying on empirical evidence, at least in this field, could be misleading. Pring writes:

> 'There are, however, more obvious difficulties in getting empirical backing for a particular policy of personal or social development. People are very complex "things" and their development takes place over many years. It is never possible to capture the enormous range of experiences of physical or social conditions that might have affected the way in which people develop. Nor is it morally possible to treat them experimentally, controlling certain elements in their environment whilst changing and examining others. Above all, as *persons* they have an inner life of their own, reacting thoughtfully and actively to these various influences. We are not therefore in the province of carefully controlled experiments with objects that can be manipulated.' (1984, p.7)

Difficulties in providing empirical backing should not however discourage educators from implementing new programmes (at least those supported by a sound theoretical argument, as I have tried to do here). Baron is right in stating:

> 'The lack of ... research, however, is no excuse for supporting the status quo in education. The decision to institute new educational programs must inevitably be made under uncertainty. We must make a probabilistic prediction of the outcome on the basis of the evidence at hand.' (1988, p.472)

Considering that this is a completely new perspective on Personal Education, not found anywhere else, it would not be surprising if, beside the above general objections, it appears that some details require further improvement. I have no illusion that the model as it stands now presents a definitive product. No doubt, the materials and map itself could be further perfected, so it should not be taken as a final version, but rather a sound starting point. For example, I have some doubts regarding the position of the *Influence* area, and I am already working on possible modifications within that category. In the light of the latest literature, suggesting that there are sequences of *development* may be reconsidered. I am also in the process of testing new exercises that might replace some of the existing ones. The plasticity of the model, however, would allow further improvements without endangering its basic premises. It is an open model that can accommodate new findings or relevant information and adapt to changes. This is possible not despite, but because of its firm structure. Unlike models that depend on content to preserve their cohesion, in highly structured models the content can be modified without affecting their cohesiveness, which allows them to evolve. The further development of the model will, of course, depend to a great extent on the feedback generated through its implementation.

Despite some possible shortcomings, I believe that there are several characteristics that make this model distinct from most existing models and make an attempt to implement it in education worthwhile.

It offers a concrete basis for practical application embodied in a theoretical-philosophical framework.

The aim and content of the model are defined in such a way as to minimize social indoctrination and political bias, and preserve the autonomy of pupils and students.

The focus on educational aspects rather than preventive or remedial ones, makes the model relevant to all, not only to those who are or may be experiencing or creating problems.

It is highly structured. One of the reasons why PSE is often not taken seriously is that programmes are often loose, left to the creativity of teachers to invent or pick some interesting theme or exercise. Teachers (often drawn from different subjects) are reluctant to undertake PSE classes simply because they often do not know what to do, and students often find it "wishy-washy", undirected and consequently boring. I believe that a solid structure will contribute to the motivation of educators and students alike.

Because it deals with the basic areas of human life, the model is universal enough to be a valuable tool for most students and yet sufficiently flexible, so that each student can adapt it to his or her specific circumstances and personality.

It is more comprehensive than other models. This is important because current experience shows that dealing with particular issues or problems in isolation does not produce encouraging results. In order to have an effective programme, it is necessary to approach the whole person and address every area of life because they seem to be connected and support each other (in a negative and positive direction).

Related to the last point, the strength of the model also lies in its ability to show the relations and connectedness between its various components, which enables students to see the whole field in its complexity.

My hope is that this thesis has succeeded in making a case for the argument that it would be worthwhile for the project to have a future. Of course, Personal Education cannot solve all human problems and guarantee happiness. It cannot replace the warmth and spontaneity of human contact. It cannot give all the answers to the complexity of life. Nevertheless, I believe that this programme can be a valuable contribution towards the balanced and comprehensive education that young people and the society as a whole need more than ever. An aspect of the educational process that has the purpose of empowering students to be more in charge of their own lives might appear in the future as important as some of the main stream subjects in present education.

APPENDIX I

(The remaining areas from the Self category)

AFFECTIVE GROUP

The terminology used to describe affective experience is not clear. Ekman writes that 'emotions, feelings, affects, moods, arousal, activation and other terms are used with specific (though different) definitions by some, and as if they were synonyms by others'. (in Ford, 1987, p.502) Nevertheless, it is possible to separate some aspects of an affect:

> 'An analysis of the concept "emotional experience" clearly shows that at least three subordinate concepts have to be distinguished: moods, feelings, and emotions' (Ewert, 1970, p.233)

In this model, in addition to these three categories, *excitement* is included as a separate area, too. In order to clarify their meanings, some of these concepts will be compared:

The difference between *feeling* and *emotions*: most experts would agree that the experiential (receptive) aspect and expressive (re-active) aspect of an affect can be distinguished. The former will be called in this work *feeling,* and the latter *emotion.*[72] *Feeling* refers to registering effects the situation has on oneself, while *emotion* is a response to that situation (which can be triggered by what one feels). As Arnold (1960, p.21) puts it, 'emotion always focuses on the objects, while feeling reveals my momentary state of mind'. For example, feeling fear includes the experience of various psychological and physiological sensations (e.g. tension, mental confusion, etc.), while emotional reaction could include screaming, freezing, running away, curling up, etc. Although they often appear together, there are good reasons why feeling and emotions cannot be reduced to each other[73]. Feelings do not always accompany emotions. Stocker (1996, p.22-23) writes: 'I might be angry without realizing it... I might mistakenly think that I am in no emotional or affective state at all.' Also, one can feel without having an emotional reaction and the same feeling can cause different emotional reactions.

The difference between *emotions* and *excitement*: Frijda (1993, p.390-392) states that the organization of affective space shows two major dimensions: pleasantness - unpleasantness (quality of an affect) and weak - strong (quantity of an affect). The qualitative component can be identified with *emotions* (which is why there are many emotions), while the quantitative one with excitement (the difference is only in intensity). As a number of authors point out (Kenny, 1963, p.38; Schachter and Singer, and Goshen in Lyons, 1980, p.120) physiological changes can be correlated with excitement, but not with emotions. Goshen writes: 'When the different types of emotion (e.g. fear *versus* anger) are examined minutely in respect of physiological changes only, there does not appear to be any significant difference, so that physiological distinctions between different emotions are only quantitative, and not qualitative.' (*ibid.*) Although emotions and excitement usually appear together, some emotions can be experienced without excitement (e.g. sadness, content), and excitement can be experienced without a specific emotion (e.g. sexual excitement is not necessarily accompanied with an emotion).

The difference between *moods* and *emotions*: emotions can be described as processes, while moods are better described as states (Lazarus, 1991; Frijda 1993). This means that emotions are object-related, have their flow and peak, and are usually more intense than moods. On the other hand, moods are diffuse or global (Frijda, 1993, p.381), more muted but last longer (Goleman, 1995, p.290). Morris (1989, p.20) states that 'in addition to the consensus that the effects of moods are general and pervasive whereas those of emotion are relatively specific, mood theorists also agree that moods are typically less intense than emotions.' Although moods can have a specific trigger, even if the subject knows what has caused his mood he 'may nonetheless still be in an unfocused state without an object'. (Frijda, 1993, p.382) For example, an angry reaction may subside after a while, but it can initiate a less intense but lasting bad mood, not directed towards an object.

FEELING

Feeling refers to the experiential (receptive) aspect of an affect (e.g. feeling tense, happy, confused, nervous, etc.). Education increasingly recognizes the importance of feelings but rarely addresses them directly, so the belief that people are at mercy of their feelings still largely prevails. This area attempts to highlight that persons can be, at least to some extent, in charge of their feelings, and indicate how they can be affected.

THEORETICAL LEVEL

The function of feeling is to register and evaluate the effect that external or internal events have on the self, and therefore feeling is related to self-awareness. However, although important, what one feels is not more reliable than other sources of evaluation (see Herzog, 1988). Feelings are not immanent; any feeling can be associated through learning with an object, situation or thought. With repeated experience affective habits can be constructed that will persist even when its trigger is absent (Ford, 1987, 517).

Ignorance and awareness. Ignoring one's own feelings can be temporarily facilitative when attending to the situation is deemed more important than one's inner state. However, it can be counter-productive in the long run. Avoidance does not make feeling disappear, but neglects adaptive information (Greenberg, 1996, p.321). Moreover, the deadening experience of unpleasant feelings deadens the experience of pleasant ones, too. (*ibid.*, p.316) It also limits one's choice and control. For example, an insult can make a person feel hurt and react with anger. If feeling hurt is permanently suppressed or ignored, the anger can become an automatic reaction in any situation that is perceived as an insult, over which one has little control.

Relating to feelings. Fighting an already existing feeling can wedge it in even more firmly. Greenberg writes that 'the nonacceptance of internal experience... often causes enduring bad feelings.' (1996, p.323) It is easier to affect one's feelings if they are first accepted. This does not mean attachment to or identification with one's feelings, but considering them a valuable part of oneself and learning from them, without increasing their influence by negating or emphasizing them. Accepting what one feels may temporarily result in perceptions of more intense sensations (Matthews *et al.*, 1982, p.191), but it increases one's control over the intensity and ways of reacting.

Affecting feelings. Dealing only with manifestations of a feeling is not sufficient, because it allows deeper effects to remain. Feelings depend on an interpretation of an event (Beck, 1976, p.51-2) and these interpretations in turn depend on our previous experience, expectations and immediate state of mind. Thus, what one feels can be affected by changing thoughts, or underlying assumptions relating to an elicitor.

PRACTICAL LEVEL

Focusing on feeling (based on Gendlin, 1980): the purpose of this exercise is to increase the awareness of what one feels, which can also affect one's perspective on the situation. The focus can be on a feeling presently experienced or randomly recalled. A feeling is detached from the elicitor (to avoid feeding it further in imagination) and then observed and described (to oneself). The attention is on where it feels, what it looks like (a colour, shape, sound, word, phrase, image etc.), any physical sensations. Writing or drawing can also be used. This externalises and objectifies a feeling, which helps the person to be more in control and less likely to be overwhelmed by the experience.

Revealing hidden feelings (adapted from Schiffman, 1967): Some emotional, behavioural or even physiological reactions may be a cover for a feeling one tries to avoid (e.g. an angry reaction may conceal feeling hurt or neglected). To reveal a hidden feeling an inadequate reaction has first to be recognized (i.e. overreacting, underreacting or reacting inappropriately). The next step is to look for a feeling briefly present immediately before the reaction. This is easier if the situation is observed "from a side". The other method is to write about it without judging or interpreting for not longer than ten, twenty minutes. The student can start with describing the reaction, and then let the writing take over. When the hidden feeling emerges, some physical change may be experienced (usually the result of tension release). The original reaction should disappear (although it may be replaced with another one - e.g. anger can be replaced with crying). It is important this time to relax and accept the feeling. It may be painful and intense, but it should not last long. Attention is paid to what it makes one think about, and whether it is connected to some other situations in the past. Experiencing a hidden feeling does not guarantee disappearance of the inadequate reaction in the future, but it loosens its grip and enables the person to consider more adequate alternatives.

REFLECTIVE LEVEL

Students can consider to what extend they are aware of their feelings and how important they are for them. They can also pay attention to how others relate to their feelings.

RECOMMENDED MATERIALS

Hanfling, O. *The Grammar of feelings*; Gendlin, E. *Focusing*; Schiffman, M. *Selftherapy*; and the first three chapters in Goleman, D. *Emotional Intelligence.*

EMOTIONS

Emotions seem to be an elusive subject. Ford writes that 'there is still no generally shared theoretical perspective concerning the nature and functioning of emotions, nor any consistent terminology for describing and representing emotional phenomena.' (1987, p.501-502) As Fehr and Russell express it, 'everyone knows what an emotion is, until asked to give a definition.' (in Oatley and Jenkins, 1996, p.96) Here, emotions represent the qualitative re-active component of an affect (e.g. crying, laughing, running away, shouting, etc.) Although some emotional reactions are involuntary (blushing, trembling, laughing, etc.), most of them can be influenced. At present, a direct education in emotions is almost non-existent in schools, although the pupils are usually expected to be in charge of their emotional reactions. White recognises that 'a major problem in educating the emotions in a society like ours is that conventions about how to react or what to do in different affective situations are often either uncertain or no longer in existence.' (1984, 243-244) This will be the main focus of this area.

THEORETICAL LEVEL

Emotions themselves are not positive or negative, they can facilitate or disrupt an activity (Ford 1987, p.513), which depends on the way they are directed. Emotional reactions are usually swift, and so easily mistaken. This is why it is important to become aware and be in control of the ways emotions can be channelled (adaptive self-regulation). This, of course, applies to both pleasant and unpleasant emotions:

Blocking or suppressing emotions can be useful if a situation or leaving an impression have a priority over one's inner state. However, it creates pressure, uses energy, increases chances of involuntary behaviour and may cause some undesirable physiological

reactions: tension, increased blood pressure, indigestion etc. (Pennebaker, 1988, p.670-671). Greenberg maintains that being stuck in certain types of bad feelings is a result of blocking (1996, p.316). Thus, it can be facilitative only as a temporary measure.

Discharge is a release of emotional energy, when it is neither blocked nor reinforced, but allowed to pass through. It is not always appropriate, but it seems important for emotional balance. Self-induced discharge (*catharsis*) in controlled circumstances has been practiced from ancient times (see Heron, 1982, p.34). However, it does not always seem productive. For example, research suggests that just 'giving vent to anger did little or nothing to dispel it' (Goleman, 1995, p.64). A frequent emotional discharge may also decrease a threshold of tolerance. Thus, it should not be indiscriminate, but accompanied with an assessment of the extent to which a situation deserves an emotional reaction.

Reinforcing increases the level of an emotional reaction by making a loop between mutually supportive thoughts, images and emotions. It can be useful when additional energy is needed (e.g. in sport), but it can be dangerous if the loop is formed between negative thoughts and emotions and spirals downwards.

Transformation is substituting one emotion for another. Basic emotions seem mutually exclusive (cannot be experienced at the same time), but one may be transformed into another. Emotional energy can also be invested in a "cooling off" activity (e.g. a walk).

Displacement means substituting the object of an emotion for another (e.g. shifting an angry reaction triggered by one's boss to weather). Unintentional displacement may cause inadequate reactions (e.g. treating somebody unfairly, developing phobias, etc.)

Diffusion is usually the result of a reappraisal of the situation, which can be achieved by mitigating new information, removing the cause, changing the view, or being distracted. However, this is possible only with moderate arousal. The research on rage shows that strong arousal leads to "cognitive incapacitation" (Zillmann, 1993).

PRACTICAL LEVEL

Unblocking emotions: some emotions can be permanently blocked, which can cause various psychological and physiological problems (some of which are mentioned above). The first step in unblocking them is to recall some situations that could provoke the emotional reaction, starting gradually from the most recent memories. This should be practiced in protected circumstances where the reasons for blocking them are not present. Once the emotion starts "spilling out" it is not necessary to keep recalling memories. The emotion itself may now bring different ones, which only need to be registered with as little interference as possible. However, one should not allow oneself to be carried away or lose control over the emotion. This does not mean restraining oneself, but that a part of the person should remain in a position of an objective observer. After awhile, the emotional reaction should either subside or point to the hidden, underlying feeling. Developing a new, more adequate insight or strategy regarding a trigger situation will prevent the emotion from lingering or coming back out of habit.

REFLECTIVE LEVEL

The students can reflect on their own views on emotions: whether they consider them an asset, trouble or irrelevant; what the purpose of emotions is, and to what extent they can direct and control their emotional reactions.

RECOMMENDED MATERIALS

Lewis & Haviland *Handbook of Emotions*; Ekman, P. and Davison, R. (ed.) *Fundamental Questions About Emotions*; Goleman, D. *Emotional Intelligence;* Oatley, K. & Jenkins J. *Understanding Emotions* are among many materials on this subject.

EXCITEMENT

Excitement refers to the intensity of affective experience. It is linked to the activation of the sympathetic nervous system and the physiological effects that can be measured (increased heart beat, pulse, perspiration, adrenalin level, etc.), but it also has a psychological aspect (an experience of intensity, that can be pleasant or not). Although important, especially for young people, excitement is another neglected area in education.

THEORETICAL LEVEL

Purpose. Excitement is as important for psychophysical balance as tranquillity. It is a state of arousal, a surge of additional energy primarily developed to enable an organism to act more promptly. However, excitement can be experienced even if an action is not needed or *before* it is needed. This is usually the case when excitement is the result of expectations or fantasy (therefore it is not directly connected to the source) and it may be counter-productive, especially if mental images and excitement create a vicious circle. This happens when subjective and objective become fused, when the internal becomes externalised, and may lead to distorted perception and judgement. Moderate excitement seems to be desirable, often sought to counter boredom. However, if it becomes a need or an end in itself, it can be addictive, which makes a person favour intensity over quality of experience and increases boredom in the long run.

Control of excitement. Excitement affects behaviour and, if not directed, it can cause unpredictable reactions and increase susceptibility to influence. However, its occurrence and intensity in most instances can be modified (providing that there is enough time for conscious interference). There are two basic types of excitement control: inner and outer.

The former deals with the causes of excitement and directs it. The latter restrains or prevents expressing excitement. It is a quicker solution, and enables one to leave a "cool" impression. However, if the surplus energy accumulates, it can create inner pressure, and may cause instability. The more intense suppressed excitement is, the stronger the pressure is. In the long run, maintaining inner stability may be more important than one's appearance. The inner control starts with accepting excitement (not being ashamed of being excited regardless of the reactions of others). This does not mean allowing excitement to rule one's behaviour. Awareness and acceptance of excitement assists in re-evaluating the situation, and make it easier to direct and moderate it.

Excitement reduction. Although moderate excitement can be beneficial, a too high level of excitement can distort emotional reactions (e.g. joy becomes euphoria, fear panic, anger rage, etc.) and decrease control, attention and concentration. Persistent high excitement may even produce physiological damage (Ford 1987, 519). Knowledge, experience, a good strategy and sense of control can reduce excitement. This can also be achieved by staying out of situations that cause it, ignoring crucial events, or evaluating them in a less upsetting manner. However, *excitability* is not reduced by avoiding situations that cause excitement, but by gradually becoming used to them. Repetitive exposure (in reality or imagination) can be deliberately used to facilitate this process.

Increasing excitement. Excitement is proportional to a perceived level of importance of the situation, a novelty (surprise) and a level of expectations. It can also be maximized by maximizing uncertainty, increasing risk (e.g. choosing an opponent of similar strength or skills in games, or increasing a level of unpredictability in relationships). Repeating an

experience decreases excitement, thus either an intensity enhancement or qualitative change (variation) of stimuli is needed to maintain the same level or increase excitement. Fromm (1973) distinguishes between active and passive (self-induced) excitement. The active entails our participation (e.g. playing a game or reading a book - which requires employing imagination or thinking) while passive does not (watching a game or TV). The former requires less intense and frequent stimuli.

PRACTICAL LEVEL

Breathing exercises can be used when one feels overly excited. Deep abdominal breathing usually has a calming effect. (Stoyva & Carlson, 1993, p.742-745) One way is to inhale air by expanding abdomen and holding it for a while. Then exhaling slowly accompanied with a gentle, soft sound (it helps control air flow). It is important to empty lungs fully. If repeated several times, the heartbeat will slow and excitement will subside. Alternatively, one can breathe in a 6:3:6:3 rhythm of pulse beats.

REFLECTIVE LEVEL

Students can reflect on how important excitement is for them and what their opinion is about expressing excitement in front of others.

RECOMMENDED MATERIALS

Considering that the entertainment industry thrives on eliciting excitement, it is surprising that there are very few sources on this subject. Fromm, E. 'Excitation and Stimulation' in *The Anatomy of Human Destructiveness* may be suggested.

MOODS

Moods are considered to be states of mind (or "frames of mind", Morris, 1989, p.9) with a global effect on a person's thoughts, behaviour, feelings etc. (including such states as feeling powerful, enthusiastic, despondent etc.) Moods are of a diffuse nature, they do not have intentional objects (Oatley & Jenkins, 1996, p.125). They reflect a state of the person (Morris, 1989, p.2), not an immediate relation between the person and the world. The research has shown that mood affects thinking, self-confidence, memory, problem solving, altruism, perception, evaluation of others and creativity (see Argyle, 1987, p.138). Yet, presently education rarely addresses the subject directly. This area aims to help students increase awareness and control over their states of mind[74].

THEORETICAL LEVEL

Purpose. Morris writes that 'although our moods may often escape our attention, the evidence... suggests that they can nonetheless subtly insinuate themselves into our lives...' (1989, p.2) Pleasant moods have a positive effect on health, the mind, effectiveness, relationships, etc. Some unpleasant moods have a purpose, too. They can make one re-evaluate her situation and initiate change. They can also bring us closer to ourselves and help us discover some personal depths (see, for example, Podvoll, 1990). Some moods, pleasant and unpleasant (e.g. despair, frivolity), can, however, be counter-productive, especially if they become a permanent state. Instead of immediately fighting or running away from disagreeable moods it is usually more beneficial to accept them first, find out what has initiated them and create a new insight into the situation. However, if focusing on one's moods leads to identifying or being obsessed with them, it could create the sense of being trapped and even increase their intensity.

Relation between mood and a situation. Moods can be affected by many internal and external factors (events, thoughts, emotions, health, weather, nutrition, alcohol, etc.). The circumstances can affect the mood, and reversely, the mood can affect a situation - i.e. the situation is perceived in such a way as to match a mood (Frijda, 1993, p. 384). Both effects get stronger by repetition. Every mood attracts a situation that will support it, not change it, so negative moods tend to attract negative situations. When an inner state corresponds to an external situation, some sort of balance is established that is difficult to change even if it is self-destructive. However, the persistent influence of one's surroundings (e.g. support of others, positive developments etc.) can alter even long lasting states of mind.

Affecting moods. Moods can be triggered by generalizing only one (affective, cognitive or physical) factor. For example, emotions are usually relatively brief and localized, but they can be transformed into lasting moods. A person angry with his boss can project that emotion onto other people and situations (neighbours, traffic, weather, life in general) and in that way create a bad mood. Thus, an effective way to control the onset of undesirable moods is to prevent generalisation. Generalising is learned, not innate (children can express all sort of emotions, but they are rarely moody), so it can be prevented.

Moods are inert, which means that the longer one resides in one state, the more energy and persistence is needed to change it. A short-term increase in pleasant moods can be induced by thinking about pleasant events or entertainment (films or programmes, cheerful music, etc.). Long-term effects can be achieved by looking at a situation more positively, evaluating oneself more favourably, setting more attainable goals, and giving up false beliefs which make for unhappiness (Argyle, 1987, p.216).

Some states of mind can be brought about deliberately. This is not achieved by fantasizing about being in a desired state, but by investing an effort into creating and maintaining it, with the awareness that the environment may oppose it. Paying attention to body posture and movements can facilitate this. When in a desired state, it is more important to remember it than to preserve it, so that it can be recalled when needed.

PRACTICAL LEVEL

Two methods are offered on using imagery to affect one's moods:

I. A mental image is created that represents an undesirable mood. The image is then changed into a pleasant one. The exercise is more effective if the change is gradual.

II. The student can recall moments in life when she was in a good mood, and allow that state to flood over her again.[75] It is important to use those moments only as a trigger. Dwelling on them may create different moods (e.g. longing for the past).

REFLECTIVE LEVEL

Students can consider whether they frequently experience some moods and whether they can recognize any pattern relating to their occurrence.

RECOMMENDED MATERIALS

The literature on moods (except on depression) is surprisingly sparse compared with the literature on emotions, possibly because of their more elusive nature, duration and not so clear corresponding physical and behavioural reactions. Thayer, R.E. *The Origin of Everyday Moods* and Wessman & Ricks' *Mood and personality* can be suggested.

COGITATIVE GROUP

This group is concerned with what is usually referred to as thinking. The term *thinking* is not used because it is too often identified only with conceptualisation or reasoning, while this group has a larger scope. It includes the following areas:

The receptive aspect of the mental process or ***Learning*** (this, of course, should not be taken to imply that learning is passive, as explained on p.139).

Two areas are allocated for the pro-active aspect of thinking: ***Reasoning*** (or critical thinking) is primarily evaluative, and ***Creative thinking*** primarily generative. This is in line with Thomson who writes: 'as Vinacke and others have pointed out, most actual thinking alternates between two poles, which we may call the Realistic and the Imaginative' (1959, p.185). This does not mean that these modes are clearly separated in practice: 'there is a switching from one pole to the other and much intermediate "mixing" of the two styles or attitudes in actual thought processes.' *(ibid.)* However, for the purposes of this model, it is convenient to treat them separately. Note that, in accord with the criteria for the materials (p.142), primarily *practical* reasoning that can be used in everyday life is considered (the title is shortened to *Reasoning* for the sake of simplicity).

The fourth area is named ***Inner Structure*** and it is, to some extent, based on the previous three but cannot be reduced to them. It refers to the system of one's beliefs, concepts, thoughts and ideas that determine the way reality is perceived.

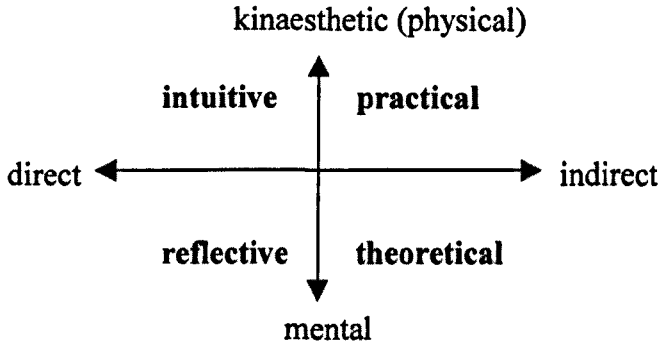
Some other areas (i.e. decision making and problem solving) are often included in the literature related to the cogitative processes. However, I believe that although these areas have a cogitative aspect or are (partly) based on cogitative processes, they should not be seen only in this light (e.g. a decision can be based on emotions or intuition). Thus, these areas are considered within other groups (*Choice group* (p.189) and *Problem group* (p.339) respectively).

LEARNING

Learning is the process of knowledge acquisition. It is one of the most important abilities of the mind, through which it changes quantitatively and qualitatively. Education is understandably closely related to learning, and the literature on teaching, learning and knowledge is abundant. However, there is a noticeable bias (perhaps justified) towards theoretical knowledge, and content rather than process. This is why this area will start with a taxonomy of learning modes, and then address both the learning process and retention, the ability to memorize and recall information.

THEORETICAL LEVEL

Taxonomy. Four modes of learning are distinguished in this model:



Practical knowledge is indirect, physical knowledge. This means that one learns sequences of a particular operation from others or manuals. It is most useful when what has been learnt is allowed to sink from the conscious level to the unconscious level and becomes mostly automatic. This is achieved through practicing.

Theoretical knowledge is indirect mental knowledge. What distinguishes it from simple memorizing is understanding. Understanding is based on the abilities to separate and connect (analyse and synthesize). Thus, the process is as important as the final result, so acquiring theoretical knowledge cannot be based on uncritical acceptance. The best way

to assist this process is by providing the necessary conditions (setting, atmosphere, methods, relevant information, materials and resources). Understanding is easier if the new can be related to what one already knows.

Reflective knowledge is direct mental knowledge (based mostly on personal experience) that derives from the relation between the subject and the object. It can have an important role in forming opinions, judgments, assessments, views etc. Informed reflective knowledge is a prerequisite for autonomy - an ability to form one's own opinion, independent from (although not necessarily opposed to) the opinions of others. This means that authorities, idols, books, theories, etc., are not accepted just because of their status, but related to one's own views and experience.

Intuitive knowledge is direct physical knowledge (e.g. learning to walk) that is not transmitted through an external medium (which should not be confused with help and encouragement). It often involves the trial and error method and also creativity.

In reality of course, several forms of knowledge are often combined. For example, a doctor combines practical and theoretical knowledge, or at a party people need all four: practical (to be polite), intuitive (to be spontaneous), theoretical (to be informative) and reflective (to be interesting). None of these forms is superior to the others.

Learning process. Knowledge is power that could be dangerous if it is partial (e.g. it may be dangerous to know how to use a gun if one does not know how to control his impulsiveness or is not aware of possible consequences). Mistakes can be minimised if the unknown is approached carefully, with respect (but not fear). A gradual process, without big leaps, allows the development of a solid basis to build on. Knowledge acquisition needs to be harmonized with experience, so that the knowledge does not become an ideology, enclosed structure that restricts, but remains open and flexible, to

organize what experience brings to the surface. If one becomes obsessed with the pursuing of knowledge, (e.g. trying to read everything about a certain subject, or to interpret and explain everything) it may become a labyrinth in which it is easy to be lost.

Retention is better when information is meaningful (which involves understanding and connecting various elements) and related to personal experience. Emotions and sensations have the deepest impact on memory, then images, and finally abstractions and symbols (e.g. words). Thus, symbolic and abstract information is easier to remember if connected with an emotion, mood (Argyle, 1987, p.138) sensation or image.

PRACTICAL LEVEL

There are no techniques relevant for the learning process out of a specific context, so this level will focus only on memorizing. Research suggests that recall is better if the context at recall matches the context at encoding (see Matlin, 1983, p.85). Thus, some physical sensation (for example, a particular scent) can help a recall, if it is present during learning and at the time of recalling. Using the same sensation in unrelated situations, however, decreases its effectiveness.

REFLECTIVE LEVEL

Students can consider whether learning has intrinsic value or only instrumental value.

RECOMMENDED MATERIALS

Section II in Gellatly, A. *The Skilful Mind,* can be suggested..

REASONING

Reasoning is an ability to make assessments, judgments, draw conclusions, and form views and ideas. Education pays much attention to this area, but usually within other subjects, rarely directly[76]. Aspects of reasoning applicable in everyday life will be considered here: distorted thinking, objectivity, and realistic thinking.

THEORETICAL LEVEL

The capacity to reason is an operational ability to hold a number of informational elements in awareness and connect them in a way helpful to deal with a new situation. It can be seen as agility, fitness of the mind, so it may be strengthened through practice.

Distorted thinking hinders forming balanced assessments and views. These are some common types:

Mis-assessment: magnification or underestimation of an issue.

Partiality: black and white thinking, magnifying or discounting either a negative or positive side of an issue.

Overgeneralization: making general judgements on the basis of limited experience or just one part or aspect of a situation (e.g. labelling, using "never" or "always", etc.).

The usual causes of distorted thinking are:

Prejudice: reasoning not based on facts, but some other indirectly related factors (e.g. adopting the beliefs of one's surrounding, without an attempt to verify them).

Impulsiveness: jumping to conclusions usually by oversimplifying a subject (e.g. "mind reading", "fortune telling").

Selective exposure: exposing oneself to information which one knows beforehand is likely to support what she already wants to believe. (Baron, 1988, p.275)

Bias: The interest or gains are allowed to influence one's reasoning.

Rigidity: 'unwillingness to consider alternatives to an initial possibility'. (*ibid.*, p.470)

Objectivity is an ability to discriminate between facts and inclinations. This does not mean that subjective views are necessarily wrong. However, it is beneficial to be able to separate the objective and subjective. An objective view may coincide but should not be identified with the views of the majority. On the other hand, judgments based only on personal experience are also not infallible (Baron, 1988, p.372). Objectivity is more likely to be achieved by stepping beyond personal (or collective) interests, which allows a more accurate assessment. This requires a level of detachment from a subject. Beck, a founder of cognitive therapy, writes: 'the process of regarding thoughts objectively is labelled *distancing*.' (1976, p.243) This also increases the scope of information, enables a person to see a larger picture - the view always expands with the distance (although at the expense of details, so detachment may not be always appropriate).

Realistic thinking means that one's assessments are congruent with the facts and that predictions are based on the highest probability. Reality is what it is, not what it could be. To be realistic requires honesty with oneself, facing reality, rather than succumbing to distortions as the means of a temporary escape. It is not always an easy task. Epstein writes that 'normal individuals can be expected to exhibit modest self-enhancing biases.' (1993, p.323) However, in the long run being realistic pays off. As Barrow points out, 'it is through realism that we can most effortlessly reduce our expectations and hence avoid disappointment.' (1990 p.127)

PRACTICAL LEVEL

I. To form more accurate views, Beck (1976) suggests: monitoring automatic thoughts, especially if generalisation is involved, and examining the evidence for their validity; recognizing the effect of moods and other factors on thinking; and finally considering alternative interpretations or conclusions. This last point means, in Baron's words, that 'good thinkers are open to new possibilities and to evidence against possibilities that they favour.' (1988, p.464)

II. There are several ways to check if one's thinking is distorted: comparing the present assessment with other situations where the same attribute has been relevant (e.g. the assessment 'she is selfish', can be put against her attitude in other situations); comparing the view with the views of others (e.g. asking them if they think that she is selfish); checking if there are personal reasons to judge the situation in that light (e.g. justification for one's own actions); attempting to falsify one's own theory or explanation (assuming the role of "devil's advocate").

REFLECTIVE LEVEL

The students can observe how they and other people form views, what are the decisive factors that influence them. They can also consider what it really means to be objective and why it is important to separate objective thinking from subjective.

RECOMMENDED MATERIALS

Garnham, A. & Oakhill, J. *Thinking and Reasoning* and Beck, A. T. *Cognitive therapy and the Emotional Disorders* are good introduction into this area.

CREATIVE THINKING

Creative thinking is a mental process characterized by an element of novelty (at least for the person who is thinking, not necessarily others). It is a universal ability, not exclusive to some people or activities. For example, constructing a sentence that one has not heard or used before inevitably involves some creativity.

This area does not deal, as education usually does, with activities that are supposed to foster creativity (e.g. art) but will focus on two basic modes of creative thinking: a spontaneous one, that will be called *fantasy* and a deliberate one, that will be called *imagination*. The factors that facilitate creative thinking will also be addressed.

THEORETICAL LEVEL

Fantasy. If the link between a desire and its realisation does not exist or is blocked, a vent may be found in fantasy. It can help alleviate unpleasant feelings and induce pleasant ones. It can be a partial substitute or a temporary respite and in that way may provide some satisfaction. On the other hand, fantasy can also facilitate bad moods. It does not provide lasting fulfilment, and may increase the intensity of a desire. If one is carried away, it may weaken motivation for an action (which might be good with unwanted desires). Fantasy can interfere with the realization of a project 'because it fictionally quasi-actualises the intention, partially relieving the need for its accomplishment in action' (Sloan, 1986, p.53). This is because fantasy often includes a fantasized self, which provides some satisfaction. Ricoeur writes: 'satisfaction with the image can charm me to such an extent that the imaginary becomes an alibi for the project and absolves me from the charge of carrying it out.' (1950, p.45) Fantasies also may lead to an unrealistic assessment of the situation and easily become a disappointment.

However, if fantasizing is suppressed, a desire may come out in a different, perhaps worse way. Acceptance and awareness of one's fantasies can give an insight into one's desires, intentions and ambitions, and why the present situation is not accepted. This does not mean being attached to one's own fantasies, to start believing in them, and allow them to become expectations or affect reality. Fantasies can fly high as long as the one who fantasizes stays where he is. Rather than being a substitute or escape, fantasy can be used as a driving force and a basis of creativity in various activities.

Imagination is deliberate creative thinking that involves actively searching for new, original possibilities. It is stimulating, facilitates adaptation to new situations, enriches the life (of oneself and others) and fosters development. On the other hand, it can be counterproductive if a situation requires thinking that should adhere to predetermined operations (e.g. driving a car) or an accurate assessment. *Visualisation* is one of the most frequent methods of imagination. It is an ability to deliberately create mental images without corresponding sensory input. Visualization may be called directed fantasy and it can help one to achieve a desired state of mind and invoke and focus intention. The difference between visualization and fantasy is in their purpose: visualization facilitates satisfying a desire, while fantasy facilitates a desire for satisfaction. While fantasy can be an impediment, visualization may help realize an aim. Bandura writes that 'images of desirable future events tend to foster the behaviour most likely to bring about their realization' (1986, p.19). Visualization can be helpful in this way if one focuses on what he aspires, achieving an aim, rather than on the consequences (e.g. a reward or pleasure that may come afterwards). Imagining oneself and one's own reactions and sensations after the goal is achieved decreases a tension between the present situation and a goal that is the motivational force. Therefore, it does not facilitate the realisation.

Generating creative thinking. Creativity always involves novelty so it is fostered by breaking habits and rigidity. This increases an ability to generate a greater number of possibilities. A creative person is not afraid to leave tradition and established tracks. As this always entails some risk, a certain level of self-confidence is required.

PRACTICAL LEVEL

I. Any fantasy or daydream can be analysed in the same way as dreams (see p.154), which can help students learn more about their desires, fears and ambitions.

II. Imagination can be practiced by starting from a simple given situation and generating a number of possible developments. One example of this activity is finishing a simple sketch (e.g. three parallel lines) in several different ways.

III. Students can practice visualization starting from simple images or situations (including other sensations beside visual ones). If the connection between an image and desired mental state or frame of mind is established, the image can be used to invoke that state. However, using an image routinely may weaken its evocative power.

REFLECTIVE LEVEL

Students can consider the difference between fantasy and imagination and how and when they use them.

RECOMMENDED MATERIALS

De Bono's *Lateral Thinking* and Hudson's *Contrary Imaginations* are among a number of books that highlight the importance of creativity and suggest ways of developing it.

INNER STRUCTURE

Kant, Buber, Winnicott, Kelly, Piaget and many other philosophers and psychologists point out that we normally do not perceive reality directly, but only filtered through mental categories. Rock for example, writes: '... it would seem that the world we perceive is the end result of events that occur in the nervous system and in this sense is a construction. It bears a certain kind of similarity to the realm of material world, but is also very different from it.' (1975, p.4) These mental categories do not exist independently, our 'thoughts, beliefs, attitudes, and behaviour tend to organize themselves in meaningful and sensible ways' (Zajonc, 1960, p.261). *Inner structure* refers to this net of mental concepts that creates our belief system. It is the result of an interaction between the person and the world. Some parts are adopted and some are the result of personal experience. As Marris points out, 'in part, these mature structures of meaning can be represented as the common knowledge into which the members of a society are inducted by the language they learn, the principles of classification and causality they are taught - its science, cosmology, ideology, and cultural assumptions. But they also interpret the unique experience of each personal history.' (1982, p.192) Every person, from the very beginning of life, starts to build her inner structure and continues doing so throughout her life. Its purpose is to enable personal integration and development. Without this process, the mind would not be able to make a meaningful whole of various elements of experience and expand. However, the inner structure is sometimes taken for granted to the extent that it is identified with reality, with the consequences that it is rarely questioned and becomes inflexible. For these reasons it is important to drew attention to and encourage students to examine their inner structures. This rarely happens in present education. In this model, some characteristics that contribute to integration and flexibility of inner structure will be considered.

Integration of the inner structure is instrumental for its supportive and protective function. Its characteristics are:

Congruence: the belief system does not conflict with accepted facts or experience. It requires readiness to replace those elements of the structure that can be refuted.

Consistency: there are no contradictions within the system itself.

Completeness: the system can account for all the accepted facts and experiences. It can be achieved if one is prepared to change one's inner structure in order to incorporate new experiences instead of ignoring them.

Cohesiveness: all the parts of the system are connected, and superfluous ones excluded. The inner structure is one's framework of the world, so "holes" in it may cause anxiety and unpredictable reactions. To avoid this, a part of one's belief system should be discarded only if it is unnecessary or if it can be replaced with more adequate concepts.

Dynamics. Epstein writes that 'because the invalidation of basic beliefs is highly threatening, people have a vested interest in maintaining these beliefs even when they are highly negative, for it prevents disorganization.' (1993, p.322) However, it is difficult and sometimes counterproductive to try to maintain an unchanging structure. Reality and ourselves are changing all the time so a rigid inner structure limits one's adaptability and prevents development. Adapting one's structure to reality, not the other way around, enables mental and emotional stability. The characteristics that enable a change are:

Flexibility: allowing one's ideas to be affected even with contradictory experiences, rather than trying to adapt one's experience to the ideas that one has.

Open-mindedness: considering alternative interpretations. This requires non-attachment to the individual elements of the system.

PRACTICAL LEVEL

I. Laddering (Fransella, 1990, 139): this deceptively simple technique is introduced by personal construct therapists. It is based on the assertion that the inner structure is organized in a hierarchical system (*ibid.*, 132). Superordinate constructs include others as elements; they are more abstract and more resistant to a change. Laddering enables the practitioner to reach those more superordinate, fundamental levels of her structure. It consists of asking oneself 'Why?' after a statement or claim, and continuing with the question until presumptions that the claim is based on are revealed.[77]

II. Mind Mapping (Buzan, 1974): helps clarify relations between different ideas. The student places the main topic of her concern in the centre of the page and circles it. Related ideas are placed in smaller circles and connected to the central one, and so on.

III. Our reactions are often the result of unexamined beliefs. So, the student can choose a situation in which (in her own opinion) she has reacted inadequately and consider the pre-assumptions her reaction has been based on, and whether they are valid. Changing the way an event in interpreted can lead to a spontaneous change of one's reactions, too.

REFLECTIVE LEVEL

Students can examine to what extent the above mentioned characteristics related to the integration and dynamics of the inner structure are present in their own belief systems.

RECOMMENDED MATERIALS

Frankl's *A psychologist in NC* is an example of how strong beliefs can help in adverse situations. *Don Quixote* and *King Lear* exemplify the effects of rigid beliefs. For further exploration Fransella's *Personal construct psychology* can be recommended.

INTEGRATIVE GROUP

This group consists of the areas that affect the whole person or contribute to the integration of various aspects of the person. They are: *Harmonisation, Stability, Self-discipline* and *Development.* Some of them need to be compared to other areas to clarify the difference:

Development is different from *Learning* or *Personal change,* although learning and change may be a part of development. Development affects the whole person, while change and learning usually affect only one aspect of a person. Learning needs to be integrated with previous experience and knowledge in order to contribute to development. Fromm writes: 'If learning means to penetrate from the surface of phenomena to their roots - i.e. to their causes... it is an exhilarating, active process and a condition for human growth.' (1973, p.240) Development refers to the process, while change refers to the product (it is a way to achieve a desirable state). Change does not always imply development (e.g. in some cases of adapting to new circumstances, or changing habits[78]). By the same token, development does not always necessitate a qualitative change (e.g. an improvement or integration of already existing qualities and experiences can contribute to development but do not necessitate a change).

Stability refers to a relative equilibrium of the whole person. It should not be identified with the state of low arousal, and therefore it is not considered a counterpart to *Excitement* (p.253). Stability can be maintained even when one is excited, and it can be lost when one is not (e.g. in the case of boredom). The indicators of a low level of stability are nervousness and tension, not the intensity of an emotional reaction. Another important difference is that excitement is intentional (has an object) while stability is not. Although some fluctuations in stability can be triggered by external factors, stability (and nervousness) are in fact dispositions that reflect a relatively enduring inner state.

HARMONISATION

Harmonisation refers to maintaining a dynamic balance between different aspects of the person. It is achieved through resolving inner conflicts. Although there is profound awareness that prolonged inner conflicts can have serious consequences, and some methods to deal with them have already been developed (see, for example, Horney, 1945), an education in this respect is largely neglected[79]. This area will address some consequences and sources of conflicts, and also point to some basic types of conflicts and the ways of resolving them.

THEORETICAL LEVEL

Consequences of (dis)harmony. It is practically impossible to avoid conflicts. However, unresolved inner conflicts make the person vulnerable and may result in some psychological disorders. According to Erickson (1968), without a coherent identity individuals are unable to function. Personal integration and harmony, on the other hand, create a sense of inner content: 'people are happier if they have managed to resolve their inner conflicts, and achieve some degree of integration of their personality' (Argyle, 1987, p.116). This means that happiness reflects one's inner state and so it is different from pleasure that is usually linked to external stimulation, or satisfaction that depends on comparing. Barrow writes, 'to search for happiness betrays a misunderstanding of what it is. It is not something that can be looked for: it is the outcome of you and the world being in a harmonious relationship with one another.' (1990, p.135). Therefore, unlike pleasure, happiness is not morally indifferent because integration and harmony cannot be achieved if the social aspect of a person that includes moral sense is in conflict or cut off (although being moral does not guarantee happiness)[80].

Sources of conflicts can be internal and external. A frequent example of an internal source is a conflict between a present course of an action and (perhaps even forgotten but still influential) decisions or promises to oneself. The external sources of conflicts are problems that become internalised (e.g. a problem with an abusive boss can create an inner conflict between the need for security and dignity).

Types of conflicts[81]. Conflicts can occur within the same faculty (e.g. conflicting desires), between different faculties (e.g. thoughts and emotions), and between different domains of human life. Based on the work of several authors (James, 1890; Binswanger 1946; Boss, 1963; Deurzen-Smith, 1988) the following taxonomy of these domains is suggested: the physical or natural domain (relating to the instinctual sphere); the social (or public domain); the personal (private life) and the ideal (abstract, universal, absolute, spiritual, transcendental).[82] The awareness of these dimensions is important because they may have different aims and require different attitudes and characteristics that can cause a conflict if not appropriate to the situation. Every domain has its function and deserves respect, but if it encroaches on the other territories, it may create imbalance.

Dealing with conflicts. Ignorance, denial or avoidance of conflicts are rarely a solution – suppressing awareness of one's inner conflicts does not make them disappear.

There are two major tactics to deal with conflicts:

Distributive. One distributive tactic is taking one side and ignoring or fighting the other. The another one is separating the sides in the conflict. Inconsistency does not cause a conflict if the inconsistent areas are separated, if there is no permeability between them (Kelly, 1955, p.83). These tactics can provide a quick respite, but prevent integration, narrow one's experience, can be energy consuming and need constant reinforcement.

Integrative tactics require more time and effort but they enable connecting various aspects of the person in such a way that he can be and act as a whole. They are:

a) Maintaining an accepting attitude and negotiating, looking for common ground, a way that is satisfying (or at least acceptable) for every side in the conflict.

b) Affecting the source of the conflict, by clarifying and reflecting on the beliefs, ideas, and presuppositions behind each side, and on that basis setting priorities.

PRACTICAL LEVEL

Acknowledging needs of various aspects of oneself decreases the conflict even if they are not met. So, the student can verbalize the demands of the conflicting sides of himself and establish a dialogue between them. Their immediate strengths should be considered, but also long term consequences.

REFLECTIVE LEVEL

Students can recall some situations in which they have experienced inner conflicts. They should pay attention whether they have tried to avoid or solve them, and if the latter how. They can assess how successful their strategies have been, and what they would do now in the similar situation.

RECOMMENDED MATERIALS

Famous examples of personal conflicts in fiction can be found in Shakespeare's *Hamlet* and Stevenson's *Doctor Jekyll and Mr Hyde*. In psychology, Assagioli, R. *Psychosynthesis* and Laing, R. D. *The Divided Self* are interesting reading.

STABILITY

Stability refers to the state of a relative equilibrium within the person. It is characterized by the sense of calm, inner peace or centeredness on the one side, and nervousness, restlessness and tension on the other side (on this basis psychologists distinguish A and B types of personality; see for example, Benjamin, *et al.*, 1987, p.314; Stoyva & Carlson, 1993, p.727). The importance of this area (and the difficulty in controlling it) is reflected in a widely spread use of tranquillising drugs and the popularity of techniques that help achieve and maintain stability. A competitive atmosphere in education and the work place is often a challenge for stability, but little is done to counter-act it in a systematic way. This area aims to help students increase the influence over their level of stability.

THEORETICAL LEVEL

Stability is not an affect, in a sense it is beyond affects. It can be described as an ability to reach and remain in the neutral position. Knowing that such a neutral position exists releases one from the pressure to try to be all the time in a good mood. Although it can be affected by external circumstances, stability essentially depends on the person herself. It is closely related to the level of personal integration and balance, which means that it is counter-proportional to inner conflicts. Stability is beneficial in the process of assessment, decision-making and a variety of activities. It does not lead to passivity or a decrease of excitement, in fact it enables activity, while passivity happens because energy is wasted on internal fights.

Stability is maintained by controlling the extent to which the person allows herself to be carried away by internal or external experiences. This also involves restricting one's own impulsive reactions, which is another important factor that has an effect on stability.

Tension has the function of protecting, or preparing the body for action. However, the body does not distinguish between the internal and external world. So, tension may occur although an action is not necessary (e.g. when one imagines a danger, as in worrying). The body also does not distinguish between physical and psychological threats, so the tension happens when it is not adequate and even counterproductive (e.g. at an exam, or a first date). It can become a permanent state, of which the person is not even aware. Prolonged tension is exhausting and potentially damaging. Tension release (relaxation) has a positive effect on body and mind likewise. It is more lasting if accompanied with a cognitive component - the message to oneself that tension is not needed.

PRACTICAL LEVEL

Following the Stoyva & Carlson (1993, p.728) tripartite model, the exercises are divided into three categories that affect physiological, cognitive and behavioural aspects:

I. Physiological consists of relaxation techniques:

Progressive relaxation was developed by Edmund Jacobson at the beginning of the 20th century. It is based on contracting and then relaxing each set of muscles in sequence.

Autogenic Training was developed by Johannes H. Schultz in 1920. It consists of six steps: Making limbs feel heavy, making limbs feel warm, allowing heart beat and breathing to become calm, and making solar plexus area warm and forehead cool.

More detailed descriptions of these and some other relaxation techniques can be found in the relaxation books mentioned below.

II. Cognitive includes guided imagery and meditation:

a) Consciously creating peaceful images can have a calming effect. For this purpose memory or imagination can be used, anything that is associated with peace. Some popular

images from the literature are visiting the "temple of silence", arriving back to the harbour or a stroll through the forest (Assagioli, 1965; Rainwater 1979).

b) Meditation is usually practiced in a sitting position and lasts around 20 minutes. The student should be comfortable and relaxed. The eyes can be closed. Any thoughts, images, feelings and other sensations are allowed to pass through, without interference or letting oneself be carried away by them. It is important not to pressurize oneself in any way, try to block one's thoughts forcefully, or compete with oneself or others. Focusing on breathing (without any attempt to change it) or an object, or repeating a word (can be meaningless) or a sound, can help a practitioner to anchor herself in the present. If, for example, some pressing or interesting thoughts appear, one can make a mental note to come back to them later, and focus on breathing (or whatever else is chosen) again.

III. Behavioural consists of a suggestion that can be applied in destabilizing situations: External destabilizing effects can be decreased by creating a sense of inner "heaviness" (heavier objects are more difficult to move). Japanese tradition suggests to focus on the approximate centre of the body, about two inches below the navel.

REFLECTIVE LEVEL

Students can reflect on the importance of stability and how various situations affect it. They can also explore why people get nervous, what is (if any) the benefit of such a state.

RECOMMENDED MATERIALS

The following materials describe in more detail exercises that can help in achieving and maintaining stability: Hewitt, J. *The Complete Relaxation Book*; Chaitow, L. *Relaxation and Meditation Techniques* and Madders, J. *Stress and Relaxation.*

SELF DISCIPLINE

Self-discipline refers to a specific human ability to control and direct one's own faculties and it can be identified with one of the meanings of *will.* The term *will* is not used however, because of its ambiguity and the controversy regarding its existence. While *will* may be controversial, universality of at least a rudimentary self-discipline is undeniable. Self-discipline is however distinguished from self-imposed rules. It is considered a life-long process that enables harmony between inner and outer, adaptation to, and control of one's environment. Although educational institutions usually expect a high level of self-discipline, little is done to teach students how to develop it, which may lead to "short-cuts" that can be more damaging than useful. This area will consider the purpose of self-discipline and the two ways that it can be developed: external and internal.

THEORETICAL LEVEL

The purpose. As Aristotle pointed out, lack of self-discipline and self-control does not increase freedom and choice nor enable spontaneous development, because activity is not voluntary. Quite the opposite, it results in slavery to one's urges, affects, first order desires, habits, impulses, addictions, or obsessions. It creates a sense of insecurity and anxiety and can be destructive. On the other hand, self-discipline enables long-term goals and consequences to have a more prominent role, which increases one's choice.

The ways of developing self-discipline

External discipline is mainly interested in manifestations and it operates through ordering and imposing. It enables speed, but prevents integration and development. An order, 'even to oneself, is experienced as an alien force' (Sloan, 1986, p.53, citing

Ricoeur's views). It always comes from above, often creates an inner conflict, and implies mistrust. This is why external control requires constant monitoring and may have adverse effects (Spence and Helmreich, 1983, p.27). It is also more rigid and uses more energy. Checking and controlling, while in the situation, suppresses spontaneity. The most frequent method of external control is *reinforcement*, based on reward and punishment. Spontaneous negative experiences can be educational (e.g. an injury may teach a person his limits). Moderate negative reinforcement can also achieve some results in preventing, but not in stimulating (e.g. forcing learning with punishment may create aversion towards the subject). (Self)punishment and reproach for mistakes or inadequate behaviour succeed only in pushing them back into oneself, instead of getting rid of them. Rewards also have limited value. Research supports encouraging the development of intrinsic motivation and using extrinsic rewards judiciously. (*ibid.*)

Internal discipline is more flexible, but needs attention and time. Self-mastery is achieved through directing, not imposing, which enables the utilizing of the energy of the controlled part. Its aim is mainly to protect and help use freedom constructively by correcting and preventing excesses, so its direct influence (and spent energy) is smaller than in external control. It enables spontaneity, because it nurtures confidence and trust. This does not mean allowing irresponsibility, but building trust in oneself. It is based on the recognition and co-operation of various aspects of the self, so prohibitions and orders are replaced by explanations. *Explanation* creates a dialogue, which implies acknowledgement, it answers 'why' questions and does not create a conflict between a part that is directed and one that directs, but harmonizes them and in that way enables a person to be a whole. It is more humane because it is based on free decision. An action is voluntary, not forced, and voluntary actions have more substance than forced ones because they are integrated with the person, while forced ones are imposed.

Self-discipline requires an effort, its biggest adversary is inertia, following immediate impulses. This does not imply abiding rigidly by a set of rules. Complete rational control can also be limiting, prevent spontaneity and decrease enthusiasm and motivation. Self-discipline means being in control of one's faculties rather than letting one aspect of oneself take over others. The strongest support for self-discipline is consistency.

PRACTICAL LEVEL

Assagioli (1965, p.131) claims that imagining oneself with strong will, and the advantages that it would bring, strengthens determination. Making a clear decision in advance about what to do in a tempting situation and remembering what one has decided or promised to himself helps resist temptation (Baron, 1988, p. 444-445). Decisions and their reasons should be clearly formulated. External discipline operates with imperatives "I must (not)", while internal operates with "I (do not) want".

REFLECTIVE LEVEL

Students can consider what methods they usually use to apply self-discipline and how effective they are. They can also examine what sorts of situations are more challenging for them: summoning an effort to do something or refraining from doing something, and whether these situations require different types of self-discipline.

RECOMMENDED MATERIALS

Peck, S. *The Road Less Travelled,* Part One; Assagioli, R. *The Act of Will,* Part One and Farber, L. H. *The Ways of the Will,* Part Two deal with the subject of self-discipline.

DEVELOPMENT

Although there is huge literature on human development, a coherent picture of the subject has not yet emerged. Magai & Hunziker write that 'we [do not] seem to have advanced very far in our understanding of the dynamics of individual development over the lifespan' (1993, p.247). In this context, development refers to cumulative and directed growth. It is a gradual transformation that carries a connotation of qualitative difference. (Haaften *et al.*, 1997, p.15) This means that a content change is not sufficient, development also involves structural changes: 'the way in which [the elements of a person's mental life that make content] are held and related to each other'. (Pring, 1984, p.36) Personal development is sometimes identified with aging, but there are important differences between these processes. Ageing is almost fully genetically determined, while development depends more on environmental influences and personal intentions. While aging is a natural process, development is a natural potential that requires effort. Aging cannot be reversed, while development can. The body stops growing at some point, and starts deteriorating, while personal development does not need to. Our experience is always increasing, so the potential for further development is always present.

Development is sometimes considered an aim of education, although it is usually *assumed,* rather than examined. This area will concentrate on some indicators and factors of development, and address possible obstacles in this process.[83]

THEORETICAL LEVEL

Indicators of personal development (cf. Lewin, 1951): increase in complexity and differentiation; increase in organization and integration; increase in dynamics and mobility (curiosity, interest); increase in adaptability and flexibility (ability to tolerate

negative experience and delay gratification); increase in sensitivity (awareness of nuances); expansion of inclusiveness (moral considerations, unselfishness); increase in diversity and versatility; increase in independence and ability to make autonomous choices; decrease of entropy, efficiency in utilizing energy. These indicators do not imply a specific direction of development. Everybody can develop in many directions. The presence of some of the above points indicates that development is taking place, but it would not be possible to use them to measure, compare, validate or define a degree of development. Even within the same type of development, a further level does not necessarily imply superiority. (see Pring, 1984, p.45; Haaften *et al.*, 1997, p.77)

Factors. Development can be prompted and affected by various external and internal factors (e.g. physiological changes). However, because it requires an effort and direction, self-discipline and self-awareness seem to be of pivotal importance. Although one can develop on her own, it is easier and quicker to do it with some assistance. Nevertheless, because development can take different routes, which requires some level of autonomy, help is beneficial only if it facilitates the process, not if it imposes a direction.

Developmental difficulties. Development often necessitates opening up, freeing oneself from old patterns, which can make one feel exposed, unprotected, without direction, and may cause anxiety. Thus, to establish a correct attitude, it is important to recognize that they are symptoms of development. A clear direction helps the person not to get lost in the process. Personal development that is stunted or slowed down may cause distress. This can be a result of blocking (when development ceases or finds a different way), a lack of direction, or insufficient stimulation. However, although fostering development is important, it should not be forced. Development is rarely linear. Periods of advancement

are often followed by periods of stagnation or even regression (to allow integration or to accumulate energy). Too fast development can result in weak integration, losing touch with everyday life, which may create confusion, vulnerability, and a decrease in control. This may also cause conflicts with the environment, loneliness and boredom. Different aspects of a person can be on different levels of development (Haaften *et al.*, 1997, p.25). One can excel in one area of life, and remain immature in others. In this case, the more developed aspects may start to dominate, while others atrophy, which can create conflicts. For this reason it is important to assess how development in a particular area of life affects the other areas and one's environment.

PRACTICAL LEVEL

In order to clarify the direction, the student can imagine herself in ten or twenty years and consider in what way she would like to develop and how it can be achieved.

REFLECTIVE LEVEL

Students can consider what development means to them, what its value is (i.e. whether development has intrinsic or only instrumental value). They can also examine to what extent, and how, they can influence that process.

RECOMMENDED MATERIALS

Haaften, W. *et al.* (ed.) *Philosophy of Development* is an excellent introduction to the subject. Jung's 'The Stages of Life' can still be inspiring. Personal development is also a popular theme in literature (the German even has a special term for it: *Bildungsroman*). Hesse, H. *Sidarta* and Bach, R. *Seagull Jonathan Livingston* are some popular examples.

APPENDIX II

(The remaining areas from the Being category)

ENGAGEMENT GROUP

This group consists of the areas that have in common engagement with the world, or quantitative and qualitative regulation of experience. They are:

To live is the foundational area of this group. It is not concerned with the biological (or possibly spiritual) foundations of life (that can be left to Biology or Religious Education), but with what constitutes our subjective experience of being alive or liveliness[84].

Openness to experience or, to use Rogers' term *extensionality* (1954, p.67), refers to a level of permeability between the individual and the world, the internal and the external. It is the divergent aspect of the group.

Interest deals with the universal drive for stimulation, including also reference to the sense of insufficiency in this respect or *boredom*. Unlike openness, interest is intentional; it implies focusing on and connecting with somebody or something. So, it is the convergent aspect of the group.

Pleasure encompasses the relation to desirable stimuli. Pleasure can be followed by an emotional reaction but it cannot be reduced to an emotion, because it can be expressed in variety of ways or not be expressed at all. (Perry, 1967, p.111) It is distinguished from *satisfaction* (fulfilment of expectations usually based on comparing with others or different times or situations) *contentment* (a mood), *joy* (an emotional reaction to desirable experience) or *happiness*, which relates to an immediate state of mind (Argyle, 1987, p.148-9). Pleasure is intentional, it always has an object, while happiness is not (Barrow, 1990, p.76) (they relate to each other like fear and anxiety). A person can experience pleasure but not be happy and the other way around.

These distinctions are important because all the sensations mentioned above can be situated within other areas, except pleasure that seems irreducible.

TO LIVE

This area is not concerned with what makes us alive, but with what makes us *feel* alive. This sense of liveliness is nurtured through a fullness and richness of external and internal experiences. Experience not only affects the quality of life but also sharpens one's instincts and perception and enables a better orientation in the world. Education recognizes its importance, and many schools are trying to enrich pupils' lives (through, for example, extra-curricular activities). However, the position here is that a simple exposure to a variety of experiences is not enough. External factors may have an effect on the quality of life, but ultimately it depends more on the individual himself than on circumstances.[85] Argyle, for example, writes that 'money and material wealth has very small effect on personal feeling of well-being and happiness and it is decreasing even further in rich countries.' (1987, p.93-97) Thus, education about *how to relate* to experience is also needed, and this is presently neglected. This area will compare two basic ways of enriching experience (it is assumed that most people want to have a fulfilling life), and address *risk taking*, an important factor linked to this area.

THEORETICAL LEVEL

Experience can be enhanced *quantitatively* (diversity and intensity) and *qualitatively* (variation and depth). Exposure to diverse experiences usually increases intensity because it involves an element of novelty, but it is often superficial because of its time limit. Variation of the same experience on the other hand, allows depth. Intensity and depth are not necessarily antagonistic, but intensity is sometimes used to compensate for lack of deep experience (Krueger, 1928, p.106; Wellek, 1970, p.283-284). For example, if one does not allow himself to experience real, deep emotions, excitement can be sought as a

substitute. However, an empty and superficial life is exhausting. Depth gives a substance to life. Wellek writes: 'When a man has emotional depth, he has a readiness to profound experience which penetrates his total personal being.' (1970, p.284) Depth is achieved by accepting and including various pleasant and unpleasant, external and internal experiences into one's being. Argyle (1987, p.128) argues that depth has much in common with 'peak experiences' (Maslow, 1968) and 'flow experiences' (Csikszentmihalyi, 1982, 1988). Their common characteristics are: absorption, focused attention; awareness of power; value and meaning; spontaneity, effortlessness; integration and identity. (Privette, 1983) Experience is more direct and richer if one lets go of his preconceptions. Judging and rationalizing may be important before, but they may be obstacles during the experience.

Isolation and sensory and pleasure deprivation are seen sometimes as a way to reach higher experiences. However, because of their nature, these claims are not verifiable (which does not mean that they are not real). Thus, any final conclusion about the validity of this method is hard to reach, but it is spread among most cultures and claimed by a great number of individuals.

Risk taking. Enhancing the quality of life often involves taking a risk and facing anxiety (e.g. a new relationship entails opening up, which makes one vulnerable). Risk taking can always prove to be a mistake, but to miss an opportunity can also be a mistake. However, one can learn from mistakes (providing that he survives them - taking a risk does not mean recklessness). Caution in risky or new situations can minimize potential damage. It does not mean becoming tense, but maintaining a state of relaxed alertness.

If one is attracted to a certain experience, one polar attitude would be stopping oneself, standing aside and longing, and another would be allowing oneself to be sucked in

without any deliberation. The consequence of the former is a low level of risk, but often dissatisfaction, and of the latter enriched experience, but a high level of risk. It is also possible to allow oneself an experience without necessarily becoming stuck in it. This requires assessing one's strength and the implications of an action first, and then making a conscious decision to either "enter" or leave. It enables one to go through an experience and get out. However, it may lose the momentum of spontaneity.

PRACTICAL LEVEL

Students can try different things, food, sports, games, books, groups, music etc. (cultural exchange can be very useful in this respect, with an additional benefit of developing a better understanding of cultural differences). They can also be encouraged to discover novelty in familiar things (e.g. reading the same book or listening to the same piece of music several times) with the intention of discovering new layers of meaning, or enjoying subtlety and details previously missed.

REFLECTIVE LEVEL

Students can examine what situations and what personal attitudes make them feel more alive, and how they can affect it further. For example, whether there is a difference between experiences that are ends in themselves and those that are the means to an end.

RECOMMENDED MATERIALS

Csikszentmihalyi, M. *Flow* and Montaigne's essay 'On experience' can be recommended. In fiction, Hesse's *Steppenwolf* relates closely to this subject.

OPENNESS

The term openness (in relation to human beings) is often used to mean open-mindedness or frankness. These meanings are addressed in the areas *Reasoning* (p.263) and *Intrinsic relationships* (p.396) respectively. Here, the term signifies an irreducible human ability to regulate a degree of permeability between oneself and the (internal or external) environment[86]. It includes affective openness too, and does not refer only to openness towards other people, but any experience. Although the regulation of openness has a significant effect on individual lives, this is yet another area to which education pays very little attention. Even literature on the subject is very scant.

The possible problems in connection with this area can relate to regulating a degree of openness and to determining its direction - being preoccupied with inner experiences when the situation demands one's attention, or being absorbed with the world and ignoring one's internal processes. Thus, this area will focus on increasing control and flexibility of a degree and direction of openness.

THEORETICAL LEVEL

Openness enables a person to internalise the external world and externalise her inner world to some extent. It is different from having "holes" or "cracks" in one's personality. They are the result of unresolved inner conflicts or unhealed wounds from the past that do not allow the person to be a harmonious whole. They cause tension, worries, oversensitivity and create barriers. Openness, on the other hand, relates to a level of permeability of the whole person that enables interchange. It enriches the quality of experience and enables recognition of new possibilities, which assists development and also, as Rogers (1954, p.67) points out, increases creativity. There are different degrees of

openness, the deeper enables more expansive exchange, but also enhances sensitivity. Some experiences increase energy, and some drain it away, so it is important that openness can be selective. An overly closed, rigid person who allows little interchange, may feel an emptiness in life, and lose the quality and versatility of experience. On the other hand, opening too much in some situations can make one exposed, vulnerable and oversensitive, which can result in feeling hurt or overwhelmed. If problems are allowed to be internalised, they become inner conflicts. This is why, especially in new situations, it may be safer to open slowly and gradually. Ability to close oneself is a means of protection. It can be achieved by narrowing one's focus, ignorance, lowering expectations, increasing determination, simplifying the situation in one's mind, restricting one's interests and desires. A situation can open a person against his will only if it is accompanied by unfulfilled expectations, confusion or surprise.

Direction. A person can open towards the inside (introvertive) and the outside (extroversive). The terms in brackets do not imply personality types. Most people are actually capable of both directions (although one direction may be dominant out of habit). For a fulfilling life it is necessary to be able to turn inside and outside. Denying oneself external experience deprives one from stimuli. This may increase the intensity of desires and lead to acting inadequately (e.g. being too fast or too slow to engage in a situation). Turning inside when with others can make them feel excluded, which may affect the quality of the relationship. On the other hand, being closed towards the inside prevents stimuli from being transformed into an experience. A neglect of the inner life and one's depths makes the person more dependent on external situations and deprived inside. Some situations (e.g. intimacy) require openness in both directions at the same time, but this can increase one's vulnerability.

PRACTICAL LEVEL

The student can try deliberately to regulate her openness and closedness in various situations. She can first allow a situation to gradually draw her out (without forcing anything) as much as is comfortable. This can be achieved by suspending judgements and trying to absorb the experience. Then, she can close herself (by implementing one of the above mentioned suggestions). Later, the effects of both can be compared. It is important to try this in a number of different (but relatively safe) situations. The same exercise can be applied to internal experiences, too.

REFLECTIVE LEVEL

Students can examine whether they find it difficult to open either towards themselves or the world and if so, why. They can also consider to what extent and why one should be open to negative situations (e.g. homelessness, wars or famine in remote countries, environmental or ecological disasters, etc.). Relating to this issue is the question to what extent openness should be proportional to one's ability to affect the situation (whether statements like 'It is not my business', 'I cannot do anything about that' justify closedness and ignorance).

RECOMMENDED MATERIALS

A number of authors recognize the importance of openness (see, for example, Rogers, C. *A Way of Being* and Rosenbaum, M. 'Opening versus closing strategies in controlling one's responses to experience'). However, most of them emphasize openness and neglect the importance of closedness. Chekov's story *Man in a Case* is highly recommended. It contrasts two extremes, which can assist in understanding of the area.

INTEREST

There is strong experimental support (see, for example, Berlyne, 1960) for the claim that interest, sometimes called need for stimulation, exploratory drive, stimulus or sensation hunger, or simply escape from boredom, is one of the fundamental and universal drives among animals and humans. The term *interest* is used not only because it is more common than the other terms, but also because it has a wider (not limited only to sensations) and more appropriate meaning when people are considered. Human interest does not depend only on external stimulation. Stimulation can also be internal, or of a different nature (e.g. spiritual interest may even require sensory deprivation). Although stimulation can take very different forms, the lack of stimulation seems generally undesirable. Gergen writes: '... rapidly growing literature indicating that animals, as well as man, possess an innate need for novelty... it has been shown that reducing stimulation to a minimum is noxious if not utterly intolerable for people.' (1969, p.89) This unpleasant sensation resulting from the unfulfilled need for stimulation can be called *boredom.* Despite its enormous influence on human behaviour and life, boredom seems largely neglected area. Ford writes that 'it has received surprisingly little scholarly attention. About 40 papers on the subject were published from 1926 to 1979'. (1987, p.532) Yet, many deeds, and even more often misdeeds, are driven by boredom. Bertrand Russell's statement rings true: 'boredom is a vital problem for the moralist since half the sins of mankind are caused by fear of it.'

Interest and boredom undeniably play an important role in education, too. There was a time when educators tried to make their students bored[87]. Nowadays they try to make them interested. However, students are rarely given an opportunity to examine these phenomena directly. This area aims to bring to attention the factors that affect interest and boredom, and in this way increase the control of students in this field.

Interest and boredom do not depend only on circumstances but also on the person himself. The meaning and value that we assign to a situation are not part of the outside world, but us: 'monotony lies not just in the environment, but also in the "eyes of the beholder".' (Ford, 1987, p. 534). Thus, no situation should inevitably cause boredom if the person is willing to engage himself. Fromm writes: '...the person who is fully alive does not necessarily need any particular outside stimulus to be activated; in fact, he creates his own stimuli.' (1973, p.241) However, the fact that these drives can be affected by one's perspective does not imply that boring situations and people should be always tolerated. It only means that if there is a reason to remain in a situation that causes boredom, one's spirit does not need to be deadened by the circumstances. A frequent sense of boredom is usually a sign that there are some barriers within the person or between the person and the world. It can also be a result of ignorance or conceit (when one considers himself more important than anything else). In fact, an appearance of being bored is sometimes purposefully created, to leave an impression of superiority, which can become a trap in itself. Expectations too can play a role, because they attach the person to the future and so distance him from the present. Thus, detachment from expectations and accepting the present can decrease boredom. This also refers to prior negative expectations. If situations or persons are in advance classified as boring, the tendency to confirm one's expectations will preclude a possibility of anything interesting to happen.

The following factors can stimulate interest and minimize the sense of boredom: novelty (games, play, explorations, etc.), company, problems, challenge, creativity, relaxation, focusing, devotion, awareness of one's mortality. However, a lack of interest does not necessarily cause boredom. Some situations do not require stimulation (rest, illness, meditation, sunbathing etc.). Although boredom is reversely proportional to openness to

experience, it can be sometimes overcome more effectively by descending into one's own depths rather than remaining on the "surface" and exposing oneself to external stimuli. Being constantly preoccupied with the need for external stimulation can have a reverse effect and increase the sense of boredom in long term.

PRACTICAL LEVEL

When feeling bored, accepting the sensation instead of trying immediately to escape it decreases its influence and sometimes can make it disappear. This does not mean dwelling on the feeling or resigning oneself to it. Boredom can be considered a message that needs to be understood before any action is taken (either to change one's own perspective or to change the situation). Taking a seemingly boring situation or activity as a challenge to make it more interesting can have a rapid effect.

REFLECTIVE LEVEL

Students can explore what elicits their interest and why, and when and why they are bored (e.g. what makes somebody boring in their eyes). They can recall a situation in which they were bored and examine what it says about themselves.

RECOMMENDED MATERIALS

There are few systematic writings on the subject, although many authors have pointed out its importance. Fromm's 'Chronic depression of boredom' in *The Anatomy of Human Destructiveness* can be recommended. Some of Salinger's short stories (e.g. 'Teddy'), exemplify how interest and boredom in fact depend on one's perspective.

PLEASURE

This area refers to the ways we relate to agreeable or enjoyable sensations and stimuli that cause them. Present education usually focuses on warning students about the dangers of some pleasures. This does not seem sufficient. In this model, the relation between pleasure and happiness, the purpose of pleasure and some hindrances are examined.

THEORETICAL LEVEL

Pleasure and happiness. Although they can be related, pleasure and happiness are not the same. Pleasure is a sensation while happiness is an inner state. Pleasure is connected to arousal, happiness to personal harmony. This is why happiness is stable (not time affected) (Eysenck, 1990, p.124), while pleasure is temporary: 'continued stimulation requires that the stimulus should either increase in intensity or change in content; a certain element of novelty is required.' (Fromm, 1973, p.240) Happiness is innate, it originates in love for life, but running after pleasures can make one forget it. Eysenck points out that 'pleasurable events may enhance happiness at the time of their occurrence, but their effects on the level of happiness tend to be transient.' (1990, p.120)

Purpose. Passive, receptive pleasure normally indicates what is beneficial for us (see, for example, Blundell, 1975, from p.87). This, however, can be altered through habits (few people enjoy their first cigarette or alcoholic drink). Active pleasure (linked to a process, pleasure in doing something) increases motivation and confidence. It can be followed by passive pleasure (e.g. a reward, winning). However, not expecting or linking the passive pleasure to the active one minimizes possible disappointment. Both types of pleasure are sometimes used to avoid facing life challenges. Nonetheless, using pleasure to forget the

rest of life produces a different quality of experience from enjoying oneself fully in moments of pleasure because life in its totality is accepted. When pleasure is used as a means of forgetting, the rest of life (inevitably a bigger part) becomes grey and dull, and every awakening creates unhappiness. In such a case, pleasure can easily become a habit and create dependency and possessiveness. If pleasure becomes the most important pursuit, it also induces nervousness and tension because of its temporary nature.

Experiencing pleasure. Focusing fully on the experience is generally more satisfying and less likely to create an attachment to the source or dependency. Satisfying pleasure is characterized by a subsequent sense of equilibrium. Obsessiveness, possessiveness and residual excitement are often a result of incomplete experience. There are several reasons why it may happen:

Tension. Inability to relax during a pleasurable experience can have various causes:

- Fear of losing control allows some people to relax only after an event, in the safety of a distance. However, pleasure cannot be fully satisfying if not experienced "now and here".
- Pleasure can be spoiled by worrying that something may spoil it.
- Trying forcefully to keep or prolong moments of pleasure can also cause tension.
- Concern for the impression one leaves can lead to suppressing one's reactions. In fact, openly showing pleasure is not a sign of a weakness, unless it reveals dependency or inferiority towards those who enabled the experience.

Redirected attention. Quality of experience may be spoiled if one focuses on secondary gains, instead of on the experience itself. For example, for some people collecting pleasures may be a way to justify their lives. Others may see the purpose of pleasurable experiences to brag about them. However, imagining talking about what one is experiencing leads to losing immediacy of that moment. Talking is a different pleasure.

Shame and guilt during an experience can make it less fulfilling, and on some occasions (depending on their intensity) in fact more likely to be repeated. For example, a person on a diet who is burdened by guilt while eating a high-calorie food, will not satisfy his craving fully and therefore is more likely to succumb to the temptation again.

PRACTICAL LEVEL

Mindful eating is an example of how quality of pleasure may be enhanced, which can be easily adapted to other experiences: a small amount of food is taken in one meal. While eating, other activities are avoided (e.g. watching TV, reading, thinking about something else, etc.). Eating is slow and peaceful, chewing long and properly. The person is in a relaxed state, focused fully on food, trying to feel the taste and enjoy it. This way of eating also optimises, without much effort, the amount of food consumed, because a full satisfaction is achieved quicker. (cf. Sharpe & Lewis, 1976, p.226-230)

REFLECTIVE LEVEL

Students can consider whether pleasures are the means to an end, or ends in themselves. They may reflect on their own attitudes and attitudes of others in pleasurable situations.

RECOMMENDED MATERIALS

Many classical philosophers had shown interest in this subject (Aristotle, Epicures, Mill, etc.). However, although pleasure seems more important than ever, contemporary writers have not paid much attention to this area. Eysenck, M. *Happiness,* Fromm's essay 'Pleasure and Happiness', and Huxley, O. *Brave New World* can be relevant.

PERSPECTIVE GROUP

This group consists of the areas that affect or are affected by a personal perspective on the human condition and the relation between the individual and the world. They are:

Relating to death is the foundational area of the group (as the area *To live* is the foundational area of the Engagement group, p.286). Many philosophers and psychologists point out that our perspective on life depends on the way we relate to death or on the extent to which awareness of mortality is included in our framework. After all, death can be considered the boundary of life. The focus of this area is on two basic ways of relating to death: acceptance and rejection. However, loss (and accompanied emotions of grief, bereavement etc.) that usually dominate most materials on this subject, are not included. This is because they may be caused by separation that is not necessarily caused by death. Thus, these phenomena are considered within some other areas (*Attachment,* p.306; *Coping,* p.346; and *Relationship Dynamic,* p.393).

Importance. What is important for us depends on, and at the same time affects our perspective. It is largely based on one's *inner structure* (see p.269), therefore it has a strong cogitative component.

Attachment is the area that refers to our subjective sense of connectedness between the world and ourselves. Although it cannot be identified with emotions, it usually has a strong affective component and could be considered a counterpart to *Importance.*

Tolerance is a complement to *Pleasure* (p.296) in that it encompasses the relation to undesirable stimuli. It is included in this group because it is a result of one's perspective and is strongly affected by the other areas in this group. Tolerance is counter-proportional to a level of attachment and importance given to stimuli. Although the effect of the Relating *to death* area is not straightforward, it influences tolerance indirectly by affecting the other areas in the group and one's perspective on the experience.

RELATING TO DEATH

This area is irreducible because of its specific characteristics: we may experience death of others and extrapolate that we will also die, but we cannot reflect on our own personal experience; death is the boundary of physical existence and therefore has specific importance and qualities; death is the only future certainty.

The way we relate to death and mortality has a profound effect on our lives (which will be illustrated later in the text). However, education that systematically deals with this issue is almost non-existent in this country (there have been some attempts to introduce it in USA (see Eddy & Alles, 1983)). The National Curriculum mentions it only in the Science programme of study as a part of life processes. There are some publications and occasional guidelines mainly designed to help bereaved children cope with loss and grief and re-adjust to "normal" life. Even these attempts disappear in secondary schools and onwards. It seems that it is expected that more mature pupils will find their own way of dealing with this phenomenon. It is not surprising then that most young people seem to have either a cavalier attitude towards death or try to avoid thinking about it at any cost (reflected in widespread reckless behaviour among teenagers, such as drug abuse, unprotected sex, joyrides, etc.[88])

This area focuses on the two basic ways of relating to death and their consequences: acceptance and denial. The arguments for the acceptance of death can be found in the work of a number of philosophers and psychologists (notably of existential orientation). Although the latter attitude is widely spread among ordinary people in the Western world, it is mainly criticized in the literature except perhaps in some interpretations of Epicurus' writing. On closer inspection, it appears that Epicurus in fact argues against worrying about dying, rather than defending denial. While denial is usually an attempt to escape fear of death, Epicures argue that such fears are unfounded.

THEORETICAL LEVEL

Denial of death enables a person to avoid, at least temporarily, fear and other unpleasant sensations often connected with death. However, death is a part of the life cycle and denying it means denying life as it is. Awareness of death may bring some unpleasant feelings, but it enables us to perceive life in its totality. Sooner or later everybody has to face death (his own or that of others), which it is harder to do it unprepared. Those who incorporate death in their lives (accept its possibility) are more in control in such situations. Some observations (Yalom, 1980; Boss, 1977) suggest that it also makes us respect life more and value every moment - paradoxically it makes us more alive. Heidegger (1926) believes that facing up to death, being a solitary act, is a significant factor in developing authenticity. Awareness of death can also contribute to decision-making. The only certainty in life is that we will die, which can provide a firm starting point in conceptualising existence. It puts in perspective possessiveness, attachment, importance, values, and reminds us that the time to accomplish our projects is limited.

Awareness of death, however, is nothing more than accepting the inevitability of death for all. It does not imply worrying, expecting, being obsessed or fantasizing about death (e.g. imagining when, where and how one may die). These may lead to resignation and undermine the importance of consequences of one's actions and commitment to long-term goals. It is not surrendering to death or hastening it by reckless behaviour (which also may be a way of denial), but encompassing life and death as an inseparable unity.

Some general attitudes (that do not necessarily involve denial) may help with anxieties and fears relating to death: *presence* - focusing on now and here[89]; *meaning of life* - people who believe that life has a purpose seem to be more resilient to death anxiety; *meaning in life* (*life satisfaction)* - research (Lepp, 1968; Kalish, 1981) shows that people who are more satisfied with their lives cope better with death anxiety[90].

PRACTICAL LEVEL

I. Expressing one's feelings about death through talking, writing, or other activities can increase self-awareness, relieve emotional pressure, and (if shared) enable others to know how one feels. It may be useful to separate possible concerns relating to death: *dying* (pain, sickness, helplessness etc.); *loss* (of somebody or, in the case of one's own death, at least everything that is a part of physical existence, including the body); *the unknown* (if there is anything after death and what it may be); *unpredictability* (of the moment of death); *those left behind* (children, parents, a partner, etc.); *practical issues* (funeral, will, etc.)

REFLECTIVE LEVEL

The following questions could help students clarify their assumptions, feelings and attitudes towards death: purpose - what it would be like, if death did not exist; what death is, and what happens (if anything) after death. The issues of abortion, euthanasia, suicide or killing (in defence, as punishment, etc.) can be addressed, too.

Students can also consider in what way the awareness of the possibility that they and others can die may affect their present attitude and behaviour. For example, what would they regret if somebody they know suddenly dies and what can be done now about it, while that person is still alive?

RECOMMENDED MATERIALS

Literature on death is abundant, but the level of accessibility varies, so the age group needs to be considered. Here are some examples: Rainwater, J. Chapter 10 in *You're in Charge*; Tolstoy, L. N. *Death of Ivan Ilich*; Coelho, P. *Veronika Decides to Die.*

IMPORTANCE

This area is closely related to values. The reason why it is called *Importance* rather than, for example, "value formation" (a more popular term in the literature) is that values are reducible to importance, but not the other way around: everything valuable is also important, but not everything that is important is valuable (e.g. Hitler was important even for those who did not value him). The other difference is that education in values usually refers only to social values (moral, political, cultural). This area is more concerned with the process of ascribing importance (to an object, person, activity, idea etc.).

Importance seems a contentious area in education. What is important for the teacher is often not important for pupils, and the other way around. Yet, the factors that affect importance and its consequences (which are the focus here) are rarely addressed.

THEORETICAL LEVEL

Consequences. Our state of mind depends significantly on what is (and to what extent) important to us. One of the consequences of importance is that it increases personal attachment. The more important something is, the more one depends on it. It can also affect one's emotions. However, focusing all emotional capacity in one direction creates an imbalance of importance. It causes possessiveness on one side and detachment on the other (e.g. a person who neglects everybody else when she starts a relationship, or the closedness of those absorbed by hate). Fixation occurs when an object becomes more important than a need or desire itself, which prevents one from recognising other options (e.g. infatuation). Decreasing importance can reduce worrying and increase personal freedom, but may also cause boredom, isolation, alienation and lack of motivation. Indifference and cynicism aim to leave an impression of a low level of importance, but

this is often false. They are defensive mechanisms that usually disguise insecurity or a feeling of inadequacy. It is impossible to know what may become important, so nothing is so insignificant that it can be ignored (e.g. a little fish bone can suddenly become a question of life and death). In a complex system like human society, every action may potentially have immense consequences (the "butterfly effect"). Narrowing the gap between what is considered important and unimportant increases the chance of finding a wider range of objects, persons and situations interesting or enjoyable.

Factors that affect importance. Ascribing importance is based on one's inner structure but it also depends on needs (the more hungry one is, the more important food becomes), social conditioning and habits (most people support a club that their parents supported), or personal choice. Giving importance to external objects or events is learnt, but in time it often becomes automatic. However, it is possible to have a conscious re-evaluation, assessment and shift of importance. Importance is usually a projection of self-importance onto the environment, so it can be affected by considering the importance of one's own desires, image, etc. Changing one's perspective (narrowing or widening it) also affect the level of importance. Awareness of death and humour can help against taking things too seriously. Importance is reversely proportional to availability (it is a common tendency to take for granted what is easily available) but it is proportional to an investment. The more one invests (time, thoughts, emotions, energy, money etc.) into something the more important it becomes. Baron writes, 'whenever we make a sacrifice for some goal, our motivation to achieve that goal is strengthened'. (1988, p.275) However, the sense of importance is not stable. What is important today may be forgotten tomorrow, so investments can be wasted. Giving importance to a process rather than a product, result or aim, enables a full focus on what one is doing without excessive pressure or anxiety.

PRACTICAL LEVEL

I. The student makes a list of priorities, so that everything in her life may be situated within one of these categories. They are organized in the shape of a pyramid so that the most important is on the top. How much attention each level deserves is decided (of course, categories can change places from time to time).

II. If the student feels that he is giving more importance to something than it deserves, he may take a larger perspective (being a part of humankind, focusing on her mortality, etc.) and see if it makes any difference. This re-evaluation should start from less significant phenomena and then be slowly expanded.

III. If the student wants to increase importance of something, he can invest more time, thoughts, emotions, energy, money etc. in it.

REFLECTIVE LEVEL

Students can consider the following questions: whether anything has an inherent value, or whether we always attach importance to objects, events etc.; what is more important, the process or the end result (e.g. whether one prefers a game he can win or one in which he can learn); whether the sentence, 'if nothing is important, nothing is unimportant either' make sense; whether it is possible (and desirable) to live without the sense of importance; what is more important, objects themselves or what they represent (e.g. whether John is more important, or his role as a teacher). They can choose an object, person, event, activity, or principle and reflect on why it is important for them.

RECOMMENDED MATERIALS

Lewins, H. *A Question of Values*; Camus, A. *The Outsider*; Joyce's story 'The Dead'.

ATTACHMENT

The term *attachment* was first used in psychology by John Bowlby to signify the relationship between an infant and its mother (or other carer). After the influential work of Harry Harlow and Mary Ainsworth, the use of the term has spread to any other significant relationships. Here, the term has a somewhat different and wider meaning. Attachment is considered to be a subjective sense of connectedness to something or somebody else. The differences from the above-mentioned use are the following:

Attachment does not refer only to relationships with other human beings. It could include attachment to animals (e.g. pets), objects (e.g. money), ideas (e.g. socialism), places (e.g. one's country), activities (e.g. one's job), pleasures (e.g. addictions), etc.

The sense of attachment cannot be identified with emotions, although it is very often related to them. It is possible to be attached to somebody or something without being emotional (e.g. habits), and to be emotional without being attached. By the same token, detachment may be related, but not identified with separation, loss or mourning.

Attachment is not identified with physical proximity or social roles. For example, it is possible to live with one's spouse and not feel attached to her, or not live with somebody (who can even be dead) and still be attached to her.

Defined in this way, attachment is an irreducible and yet universal phenomenon. Although it has an important role in the lives of individuals, attachment is not included in present education. However, young people do get influenced by, for example, media (e.g. an image of a cool, detached hero), without fully understanding the function of attachment and its relation to other aspects of life. This area will focus on three related concepts and their consequences: *attachment*, *non-attachment* and *detachment*.

Attachment is related to one's sense of security, which is why it increases in threatening situations. Attachment may have positive effects on physical and mental health and intimacy, but it may restrict freedom and flexibility and increase dependency and a risk of experiencing a loss. When one tries to control an object of attachment, it becomes possessiveness. Possessiveness occurs when emotions originate from the need for attachment, rather than attachment being the result of emotions. It is usually a result of insecurity and is always "tragic" because nothing can be possessed permanently.

Non-attachment means that the subjective sense of connectedness is under one's control, so that it does not limit one's freedom and can be revoked. It helps against getting stuck, enables choice and freedom, and counteracts inertia. Non-attachment does not imply distancing. In fact, it enables one to approach the world, because self-imposed barriers are not necessary any more. (Nyanoponika, 1962, p.43) It also does not mean denying anything to oneself, but rather freeing oneself from dependency, longing and the need to possess the objects of one's desires. Consequences of non-attachment are increased independence, strength (because it decreases vulnerability), flexibility, and a greater variety of experience, but it can lead to a lack of quality and depth of experience, a decreased sense of security and difficulties in maintaining commitment or persistence.

Detachment is a result of one's inability or unwillingness to connect with the environment, or a lack of response from the environment. It can be a way to protect oneself or an image of oneself by building an armour or barriers against the world. It may decrease intensity of some undesirable affects (e.g. those related to loss), but it prevents direct experience and intimacy, and impoverishes the quality of life.

PRACTICAL LEVEL

I. It is believed that external attachments are formed through one's attachments to internal states. So, some authors (Assagioli, 1965; Rainwater 1979; Ferrucci 1982) recommend disidentifing with one's emotions, thoughts, body, traits etc., by reminding oneself that they are only elements of one's personality (repeating, for example, 'I am not my emotions, they are a part of me', and so on). This can increase the sense of control.

II. Images of letting go, releasing, floating away may be used if one feels too attached.

REFLECTIVE LEVEL

Students can examine which one of the above three concepts dominates their own attitudes. Another issue that can be considered is how they deal with the fact that we can only temporarily possess something or be mutually attached.

RECOMMENDED MATERIALS

There are several sources for this area: predominantly behavioural psychologists have written extensively about attachment, although with a different focus. Western philosophy and education have not contributed to it significantly. In some eastern philosophies and psychologies (especially related to Buddhism) this area has a prominent place. However, the emphasis on non-attachment makes their view biased and incomplete. A number of psychotherapists also emphasize the importance of non-attachment, (commonly referred to as an ability "to let go"). Parkes *at al.* (ed.) *The Place of Attachment in Human Behaviour* provides a balanced and comprehensive overview. Most fiction and films can be analysed from this perspective, so specific titles will not be included, allowing those who are interested to make their own choice.

TOLERANCE

Tolerance in this context signifies an ability to tolerate unpleasant experiences, for example pain, hardship, noise, etc.[91] It can be identified with resilience or resistance. It is a specific and universal human ability necessary for physical and psychological survival. Common attitudes towards tolerance still reflect some prejudices about what it means, how it is achieved and from whom a high level of tolerance is expected.

THEORETICAL LEVEL

Tolerance essentially means power and control over unpleasant or undesired stimuli. Their impact can be intercepted on all three levels: source, experience and reaction. However, only the third possibility does not decrease sensitivity:

Denial (affects the source or its importance) can be a useful short-term coping strategy, helping the person avoid being overwhelmed by a difficult experience where the possibilities for direct actions are limited or of little use (Monat & Lasarus, 1991). It can alleviate the strength of the first impact that the effects of the situation have, and in that way it can provide a brief respite from distress. However, denial may prevent the person from affecting the situation constructively.

Suppression (affects experience) can be physiological (drugs, anaesthetics etc.) or psychological (e.g. hypnosis can have a similar effect as anaesthetics, in reducing *an experience* of pain). It may also be induced from outside (e.g. army drill). Suppression may alleviate unpleasant sensations, but it can have counter-productive long-term consequences. Any experience is information. For example, physical or emotional pain signal some disturbance, and suppressing them may prevent one from taking steps to deal with their causes. Suppression also often causes tension. This is not to suggest that one

should dwell on unpleasant sensations. A pain has an informative function, but when the information is received and action is taken to deal with a cause, focusing on pain is unnecessary. In fact, '... close monitoring of a stressor or of the physical sensations caused by the stressor results in perceptions of more intense sensations, and slower habituation to the stressor.' (Matthews, *at al.,* 1982, p.191)

"Firmness" (affects the reaction): Allowing oneself to experience a sensation, but not act automatically upon it, increases one's awareness and makes the person stronger and more resilient in the long term. Firmness is not endurance, resignation to suffering, but the ability to control effects of unpleasant stimuli. This means being aware of them, but not giving in, not allowing oneself to be driven by them. Firmness does not mean being rigid, it is compatible with being relaxed and open towards the world - though not in an amorphous state, but with a firm core, based on the clarity of one's decisions. This does not imply being insensitive but clear-headed, which enables one to remain in control.

Factors that affect tolerance. Tolerance is decreased by an exaggerated sense of self-importance and especially self-pity (or pity, if it is a result of identification), because it already implies resignation, giving up. It increases negative feelings and never helps. Repeated exposure decreases sensitivity while avoidance increases it. Avoiding (which is different from suppressing) negative experience requires avoiding situations related to that experience which limits freedom and choice. Kobasa singles out three aspects of the personality which affect tolerance (or "hardiness" as she calls it): *commitment* - believing in the truth, importance and value of who one is and what one is doing, an overall sense of purpose; *internal control* – maintaining the sense that one is in charge of the situation; *challenge* - believing that change rather than stability is normal, and interpreting stressful life events as an opportunity for growth (in Argyle, 1987, p.195).

Physical fitness and mental balance contribute to tolerance, too. Personal depth can also enhance tolerance because bothersome, superficial experiences lose their importance.

PRACTICAL LEVEL

Desensitisation is a technique suggested by a number of authors from different backgrounds. It consists of exposing oneself gradually and in a controlled way to the situation that causes inadequate or exaggerated reactions, until one becomes used to it and manages to regain control. It can be done in real or imagined situations. The student first allows himself to experience his reactions to a low tolerance situation. After awhile habituation should take place, and the level of unpleasant sensation starts subsiding. This process should be accompanied with an attempt to find a cause for low tolerance and to develop a new, more adaptable insight into the situation. After that, if possible, negative sensations can be replaced with ones that are more acceptable.

REFLECTIVE LEVEL

Students can consider the relation between tolerance and social interactions. For example, should others be less considerate if somebody appears tolerant (e.g. does one's ability to tolerate noise gives the right to others to be noisier)?[92].

RECOMMENDED MATERIALS

Argyle, M. *The Psychology of Happiness*; Maultsby, M. C. and Ellis, A. *Technique for Using Rational-Emotive Imagery*. Some biographies (Gandhi, Marx, Solzhenitsyn) exemplify how commitment to ideals and goals may increase tolerance.

THE CONTEXT GROUP

One of the universal characteristics of human life is that we always find ourselves in a particular situation; we are, to use Heidegger's term, *In-der-Welt-sein* ("being-in-the-world"). The basic context within which we operate in the world is time-space. This group consists of areas that relate to four dimensions of this framework: *Awareness* (of the situation, of the space), *The Past*, *The Present,* and *The Future*.

Awareness refers to the perception of the physical world. It is distinguished from *Self-awareness* (p.152), because of its indirectness (it depends on the senses while self-awareness does not). It also differs from *Awareness of others* (p.383) that is even more indirect (awareness of what other people think or feel is the result of extrapolations based on verbal and behavioural cues).

The Past is an area that deals with the relationship between the person and his past. In other words, how past experiences affect the person and how they can be affected. This relationship is approached here in a general way. More specific influences of the past are addressed in other appropriate areas (e.g. social conditioning is included in the area *Personal Freedom,* p.195).

The Future relates to an ability to anticipate forthcoming events, and includes reference to expectations, hopes and predictions. It does not, however, deal with the ways we *create* the future (e.g. planning). They will be addressed in the Active Category (see, for example, the area *Organisation,* p.359)

The Present consists of two interlinked parts. *Relating to the present situation* addresses the consequences of rejecting and accepting one's immediate situation. *Presence* refers to the immediacy of experience, being mentally "here and now". Western philosophy, psychology and education have paid scant attention to this subject, but the Eastern traditions provide numerous materials that emphasise the importance of presence.

AWARENESS

Awareness of one's environment is one of the most fundamental characteristics of living organisms, but it is usually taken for granted in education. However, paying attention to awareness can be beneficial. The research suggests that an ambiguous state of affairs is often more stressful than knowing even the most negative outcome (cf. Thomas, 1983). The more we are aware of our environment the more we can direct and affect it, which increases the sense of control. This area will consider some characteristics of awareness.

THEORETICAL LEVEL

Factors of awareness. Our awareness of the world depends on our senses and perception. However, this process is not mechanical or straightforward. Our perception is also affected by our previous experience, expectations, intentions, etc.[93] In fact, we are aware at any moment of only a small amount of perceived information, and this selection is usually unconscious. Thus, awareness can be considered to be a combination of sensory data and other mental processes. These mental processes help us to make sense of perception, but they can also distort it (e.g. the distance and speed of an oncoming vehicle can be dangerously underestimated when one is very eager to cross the road).

Sense: awareness is sometimes based on clues too complex or subtle to be rationally explained. An intuitive grasp of a situation is often an important contributing factor. It can be called *sense* (as in 'doctors often sense uneasiness in their patients'). Sense is more direct (Bastik, 1982, p.302) because it is not based on verbal interpretations (*ibid.* p.298-301). However, this does not mean that it is always correct (*ibid.* p.322-336), so it should be verified, if possible, by other methods. It needs to be recognised that sense is different from feelings that usually come *after* our interpretations and are more specific.

Characteristics of awareness:

Attention or focusing awareness, not only helps us gather information about the object of attention, but releases awareness from other contents that may be externally or internally induced (e.g. noise, worries, etc.). This is why attention can, in fact, also contribute to ignorance if the focus remains narrow and fixed.

Concentration is an ability to maintain the focus on the object of attention, which enables deeper awareness. The factors that affect concentration are motivation and relative peace (external and internal).

PRACTICAL LEVEL

I. This exercise aims to develop the elasticity of awareness. Mastering an ability to change the focus and scope of awareness can be of a significant value. It consists of several stages:

a) The student chooses a stationary object. It could be anything, a mug, leaf, part of the body (e.g. hands), picture etc. He focuses on it, observes, touches, holds, smells it, etc. He may notice many details that he has not been aware of before (even if it is a very familiar object) relating to shape, colour, structure, texture etc. If he realises that his mind has wondered off, he can bring the focus gently back to the object. The same exercise can be also tried with an imagined object, a sound or a piece of music.

b) This stage is the opposite of the previous one. The student tries to expand her awareness and become aware of as many various sensations as possible at the same time.

c) This step is a combination of the first two. The student first focuses on one object and then expands awareness as much as possible, then she focuses awareness again, and so on, until she reaches an optimal control over this ability.

Instead of focusing on an object, the student can focus only on one sense, gradually include the others, and then return to the one.

II. The phenomenological method helps in perceiving reality more directly. It consists of trying to be aware of one's environment without interpretations by deliberately bracketing one's preconceptions, expectations and judgements. It can be practiced in the following way: the student can examine her surroundings (e.g. a room), look at and touch the objects, smell the air. While doing so, she may register her feelings and thoughts (e.g. memories) but she does not allow herself to be carried away by them, and focuses back on perception and immediate sensations.

III. *Evening review.* Going through the previous day in one's mind before sleep can help one cleanse herself from its residues and bring some clarity. It is important not to give in to fantasies, worries, planning, but stick to what has happened, and all the unfinished business leave for another day (c.f. Rainwater, 1979, p.23)

REFLECTIVE LEVEL

Students can observe what affects their awareness (to what extent it is directed by their desires, feelings, thinking, interest, or expectations). They can also examine what factors define the boundaries of their awareness (e.g. physical distance).

RECOMMENDED MATERIALS

Rainwater, J. 'Sensory Awareness' in *You are in charge* and Bartley, S. H. *Perception in everyday life* are closely related to this subject. Stevens, J. *Awareness* consists of number of exercises based on Gestalt psychology. Poetry (of Worthsworth, for example) can often be an insightful guide in enriching one's perception.

THE PAST

How important the past is for an individual is a contested question in psychology. However, there is no doubt that everybody has a past and that it affects our lives. Current education acknowledges the importance of the past (a whole subject is dedicated to studying the collective past and most other subjects include an historical perspective). However, education about the personal past is largely neglected. This area will describe different ways of relating to one's own past.

THEORETICAL LEVEL

To what extent and how the personal past influence our lives depends on the way we relate to it. Feelings about the past are coloured by one's present state of mind. Although the past cannot be changed, one's perspective on the past can, which in turn can modify its effects on the present. Some common ways of relating to the past are:

Attachment. The memory can be biased and selective, which is sometimes used to idealize the past. This may induce some pleasant feelings and enable a temporary escape from the present. However, if the enjoyment becomes an attachment to what is gone, it can create longing and dissatisfaction, and prevent one from experiencing and assessing the present situation realistically. A person bound to the past cannot live his life fully and freely. It is important to recognize that longing for the past is actually longing for certain feelings or states of mind that are a part of the person not the past, so they may be recreated again in new situations.

Blaming the past for the present situation can be a way of avoiding personal responsibility. It can make one feel better in the short term, but it is an impediment to future achievements ("self-fulfilling prophecy") and takes away one's autonomy.

Avoiding the past. Running away from the past, suppressing unpleasant experiences can provide a temporary relief. It may be useful if, for example, the present situation requires our full attention. However, the past affects the present and therefore should not be ignored. Underlying emotions relating to past events will continue to have an effect at the unconscious level and in that way they will be even less under control.

Facing the past may be unpleasant or even painful, but it helps in coming to terms with and integrating past events. This is physically and cognitively beneficial. Pennebaker writes: 'across several studies, individuals who are required to confront previously inhibited life experiences show reductions in autonomic activity and improvements in immune function and physical health... Confining or consciously confronting the perceptions and feelings associated with a traumatic event allows for the integration or cognitive reorganization of the event.' (1988, p.670)

Accepting the past. In order to accept the past and free oneself from regret it is sometimes necessary to go through a "mourning" process (Goleman, 1995, p.212). It may help to bear in mind that even bad experiences, mistakes and missed opportunities can be useful if one learns something from them. The future can often correct the past.

PRACTICAL LEVEL

Re-living a past experience can help one decrease its influence, finish the old dramas and stop repeating them in the present. It can take the form of visualization or alternatively writing, drawing or speaking about the event. Pennebaker writes that 'the confiding act... allows individuals to "forget" or to otherwise put the event behind them' (1988, p.672). This is because re-living externalises experience and help the person organize cognitively or work through, reframe and find meaning in the experience.

The situation needs to be re-lived vividly, from a subjective perspective, rather than from the position of an observer. If talking, it is better to use a present tense rather than a past tense. The student should not be carried away by fantasy ('if only...'), but allow the spontaneous unravelling of different emotional and cognitive responses. The feelings one had in the situation should be separated from the feelings one has now about it (e.g. one may have been afraid and run away, and now she can feel shame). It may help, however, to bear in mind that people in the past do not have power in the present.

Repeating this process should enable the student to gradually accept the event and one's feelings about it. It does not mean necessarily that unpleasant feelings will disappear or be replaced with pleasant ones, but that they will be controlled, rather than control one's life. (For empirical support, see for example, Goleman, 1995 p.200-215).

Writing autobiography can also help to come to terms with and make sense of the past. It can start at any point of one's life and it does not need to follow a chronological order.

REFLECTIVE LEVEL

Students can reflect on their relation to the past and the effects it has on their lives by considering the following questions: whether the past (their own, that of their family, a country, civilization) has a meaning and value and how it can be utilized; to what extent their present behaviour and attitude depend on past experiences; how they feel and what they do about past mistakes or missed opportunities and whether it is helpful.

RECOMMENDED MATERIALS

Schiffman, M. *Selftherapy*; Rainwater, J. 'The uses of Autobiography' in *You're in charge*. Proust, M. *Remembrance of Things Past* can also be inspiring.

THE FUTURE

One of the unique but universal human abilities is awareness of the future. Our relation towards the future is very important and affects to a great extent the present. This area is also not approached directly in education (although it is implied in some subjects, for example Careers Education). Here, some common ways of perceiving the future - *expectations*, *hopes* and *predictions* are considered. It might be obvious, but it is nevertheless important to state that the future does not exist. It is always our mental construct that may match to some extent with what will happen. This area aims to help students minimize possible discrepancies between these two and their effects.

THEORETICAL LEVEL

Expectations mean regarding that something is highly probable or likely to happen. They are necessary for normal functioning (we expect that day will come after night, or to find our home at the same place where it was before). However, unfulfilled expectations can cause inner conflicts, disappointment and frustration, because one's sense of predictability, control and personal power are threatened. This can be avoided by controlling the level of attachment to expectations. Attachment is usually the consequence of increasing the importance of expectations through emotional investment and fantasy and ignoring other possibilities. Accepting the possibility of different outcomes can therefore reduce it. Especially the attachment to unrealistic, improbable expectations that rely more on one's desires than facts is counter-productive. Such expectations are usually the result of not accepting oneself, others or one's situation. The old notion (found, for example, in Epicurus) that happiness is reversely proportional to expectations and proportional to attainment is born out by both analysis and empirical

research. Barrow states that 'the only overall way to increase happiness is to meet or reduce expectations.' (1990, p.108) Idealizing the future can be a temporary escape, but it shifts one's focus to the sphere of fantasy, which means missing the present, missing life. Detached expectations do not affect the present and allow more freedom. They are more satisfying because they are accompanied with a sense of ease if fulfilled, and create less disappointment if they are not. Not being attached to one's expectations does not mean not having them, turning one's back on the world and giving in to inertia. It means being relaxed and attentive at the same time; being calm but open to recognize an opportunity and ready to take it. In this way, one can defeat impatience, but preserve liveliness. Conviction or faith can also increase patience, while bearing in mind the transient nature of one's life reduces the pressure of expectations.

Hopes are similar to expectations, but they have a lower subjective level of certainty, and therefore usually a lower level of attachment. Hopes have an important positive effect on motivation, performance, coping, etc. (Goleman, 1995, p.87)

Predictions refer to awareness of the possibilities. Ignoring or rejecting the future can provide some respite, but it is counter-productive in the long run. Disappointment can be avoided by considering the alternatives and preparing oneself for anything that may happen. Being prepared that unfavourable events may occur also increases coping ability. An unpleasant surprise weakens the person. One who invests an effort into predicting in advance everything that can reasonably happen will always know what to do and how to react. Predictions and preparations are often enough to put a person in a right frame of mind to overcome, avoid or minimize the effect of an undesirable situation. This does not mean worrying, expecting a problem or misfortune, but thinking about (and accepting) various possibilities, instead of giving in to either expectations or concerns. This is why it

is better to base predictions on reason rather than affect. Intuition can also be a source of prediction but it can be wrong like any other method. Intuitive predictions are valid only if the situation continues to develop in the same direction. Thus, one can change the predicted outcome if he can change the direction of the situation.

PRACTICAL LEVEL

I. The student can try to formulate a message that he would send himself in the past, especially concerning his expectations, hopes and predictions. This could be the recent or distant past. After that, he can imagine himself in the future (again, the near or distant future) and ask what message he would send to himself now.

II. The student can recall a situation when he has failed to predict correctly the development or outcomes of events and analyse the reasons why it happened.

REFLECTIVE LEVEL

Students can consider how they see and feel about their future, and how important it is for them. They can also clarify to themselves to what extent they believe that the future is determined, what can affect it, and to what extent they are prepared to change the present for the sake of the future. Beside their personal future, this can include examining their ideas about the future of their immediate environment, country, humankind, etc.

RECOMMENDED MATERIALS

Hicks, D. & Holden, C. *Visions of the Future.* Becket's *Waiting for Godot* depicts vividly the consequences of using expectations to avoid dealing with the present.

THE PRESENT

Being here and now, living in the present, is a unique and universal experience. This area consists of two interrelated subjects: *relating to the present situation* (acceptance and rejection) and *presence* (focusing on the immediate experience).

THEORETICAL LEVEL

Relating to the situation. How we feel about our situation does not depend only on the circumstances but also on the way we relate to the circumstances. Different people feel differently in the same situation. It depends on our aspirations, expectations, previous experience and often comparing with others. Realising that one's views, feelings and thoughts about the situation are a part of oneself, not the situation, increases flexibility. It is unlikely that one's situation will ever be perfect. If one is dissatisfied, beside changing or running away from the situation she is in, she can change her feelings and thoughts about it. Rejection may initiate change, but accepting the present increases harmony within oneself and with the environment (which is a precondition for happiness). Shelving (at least temporarily) those desires that cannot be attended at that moment can help in accepting one's situation. However, accepting does not need to lead to resignation, giving up; it can be a firm starting point for an improvement. In fact, it is easier to affect the situation constructively if one faces it, than if she rejects it. Also, one is more likely to gain support from the environment if she accepts and find her place in it.

Presence. Although we are inevitably always physically present, we can mentally diverge from the present and focus on the past, future, different places and situations, or fantasize. This ability has some advantages. It can help us tolerate a difficult or

unpleasant situation and alleviate some sensations and feelings (e.g. boredom, pain etc.), but if it becomes a habit it can result in an increase of the intensity and frequency of the very feelings we want to avoid, and a decrease in direct experience. Focusing on the present enables one to experience life fully and increases awareness and control of the situation. It is also a powerful reducer of stress and anxiety (Stoyva & Carlson, 1993, p.732), and counteracts the consequences of absentmindedness - forgetfulness, clumsiness, etc. On the other hand, being too absorbed in the here and now may lead to ignoring a larger perspective, past experiences or long term consequences of present actions. Thus, presence should not lead to narrowing oneself, being stuck in the present, but to focusing the totality of one's experience in the present moment with full awareness of the context, previous experiences and future possibilities.

PRACTICAL LEVEL

I. The student can explore what aspects of her situation she finds difficult to accept, try to find reasons and express her emotions about them, and then take a different perspective by, for example, focusing on positive, rather than negative aspects of the situation (as suggested in Beck, 1976).

II. Mindfulness is a type of meditation that 'embodies techniques for carrying a more tranquil and composed mental state into daily activities... it is a state of relaxed attentiveness characterized by quiet concentration and heightened awareness. Practitioners sometimes refer to a mental state of "bare attention". The individual is very much absorbed in the here and now and what he or she is presently doing... He or she is neither dwelling on the past nor preoccupied with the future...' (Stoyva & Carlson, 1993, p.731-733). Mindfulness can be used in various situations (in public transport, while

walking or queuing, etc.) and usually has a calming and centring effect. To maintain this state it may help to focus on breathing whenever the mind wanders off.

III. Students can try to bring their fantasies and thoughts about the past and future to the present (to consider them a present experience, too). This is achieved by maintaining awareness of the present moment and including other thoughts in, instead of allowing them to consume or exclude the present. This exercise will increase the chance of remembering a larger perspective when one is too absorbed in an immediate experience.

IV. The student can divide his life into different sections (work, study, family, leisure, etc.) and try to focus fully on the section he is in, while bracketing others (Jeffers, 1987, p.144). The benefit of this is that while in one section of life the student can have a rest and avoid unwarranted interference from the other sections.

REFLECTIVE LEVEL

On this level students can explore what the present means to them, how it feels, and what advantages mastering of this area can bring. They can pay attention to when they are present and when they are not, what makes them "wander off" and what else can be done in these situations. They can also assess how much they are in charge of this ability, and if they would like to change anything in this respect (for example, to be more present, or to be less forgetful about the larger perspective).

RECOMMENDED MATERIALS

Many authors have addressed this subject. Chapters 7 and 8 in Rainwater, J. *You're in charge*; Kabat-Zinn, J. *Mindfulness Meditation for Everyday Life* and Huxley's novel *Island* can be suggested.

APPENDIX III

(The remaining areas from the Doing category)

DIRECTIVE GROUP

This group consists of the areas that affect the direction of one's actions. Some of them need to be compared to other areas in order to clarify their difference.

Desires is the area that focuses on the *what* (one wants). Desires that fulfil one's real needs (*end-desires*) and the desires that serve to fulfil some other (perhaps unacknowledged) desires (*means-desires*) are distinguished. This difference is important because the means-desires can be misguided and even contradict one's needs.

Aims is the area that focuses on the *how* (one's desires will be specifically realized).

Intention refers to one's resolution to act. Intentions are different from desires. Meiland writes: 'wants are satisfied whereas intentions are carried out.' (1970, p.78) Intentions are deliberate, desires are usually not. Thus, 'the agent can knowingly have conflicting wants but he cannot knowingly have conflicting intentions.' (*ibid.*, p.75) Intention is more closely related to an action than desires. Honderich (1995, p.411) points out that it is not possible to intend what one thinks is not possible to attain. However, 'intending is a state or event separate from the intended action or the reasons that prompted the action.' (Davidson, 1978, p.89) Unlike aims, 'intentions... specify the consequences one wants to produce, but not how to produce them'. (Ford, 1987, p.411) Aims are, so to speak, outside the person, something that one strives for. Intention is an inner force that sustains the process of attaining an aim. Intention is also different from *deciding* (p.204). Deciding is the process of making choice; intention comes about when that process ends.

Gratification is the final area in this group. Gratification cannot be reduced to *pleasure* (p.296). It is an internal process involving tension or imbalance reduction, while pleasure is a sensation. Gratification does not need to provide pleasure (e.g. excretion), and pleasure does not need to be necessarily gratifying (e.g. consuming a certain food can provide pleasure, without actually being fulfilling and restoring nutritional balance).

DESIRES

Desires are an important motivational force. However, although most people are driven by their desires, very few examine them. This is why even fulfilled desires are often not satisfying and only too quickly replaced with new ones. This area aims to enable students to increase awareness of their desires and the ways they can be affected.

THEORETICAL LEVEL

Awareness of one's desires is the first step in controlling them. It requires not being ashamed, trying to block, hide or push desires aside, but bringing them to the surface, admitting them to oneself (if not to others). Taylor writes that 'in order to remain in control it is necessary for the agent to be clear about her evaluations, and this in turn implies that there cannot be unacknowledged desires which seriously interfere with these evaluations. She has to be honest with herself' (1985b, p.124). This does not mean giving importance to every whim. However, desires that feel intense or reoccur should not be ignored or underestimated, but treated with respect even if one is not pleased with them. Desires that reflect our needs can be called *end-desires*. Needs are requirements for one's physical and psychological balance or development[94]. They relate to one's inner state and are typically less specific than desires[95]. However, one desire can stand for another (e.g. the desire to have a big car may mask the desire to impress others). These are *means-desires*. They can be so removed from the end-desire that one may not even be aware of it any more. Recognizing an end-desire enables making a right decision, security in carrying it out, and adequate fulfilment. In the above example, a big car may not impress others, or one may not be able to obtain it, but there are other ways to impress others; or one may realize that impressing others is only a means-desire for some deeper need.

Desire modification. Desires may control the person, but the person may control desires, too. This does not imply suppressing them. Suppressed desires may be frustrating and distort our thoughts and actions (Ferrucci, 1982, p.191). However, most desires can be modified or transformed. This is possible because of the so called equitinality principle: '... needs may be satisfied or goals accomplished through a variety of different means.' (Ford & Nickols, 1987, p.292) This requires detaching a desire from a specific form. A form is only a means. Less specific desires are easier to satisfy (e.g. a desire for chocolate may be a result of a need for carbohydrates that can be satisfied with many other types of food). The way of modifying desires depends on the category they belong to:

Unreal desires are desires that do not reflect one's real needs (e.g. the desire to go to a football match, even if one does not care for football). They are always means-desires and they can be replaced with more adequate ones if one finds out his real need or end-desire (in the above example it could be the desire to be with friends).

Inadequate desires are desires that conflict with one's principles, beliefs, views, ideals, aims or, indeed, other desires. In this case, one can either adapt one's principles (they may be inadequate, too) or, if they are more valued (more desirable) adapt one's desires. What is important is to resolve the inner conflict before taking an action.

Unrealistic desires are desires that are unattainable or too costly. Awareness of the price and effort that satisfying a desire requires is what distinguishes realistic from unrealistic desires. It is important to accept that it is not possible to have everything and that not every desire can be fulfilled. This may provoke some emotional reactions (e.g. anger, grief etc.). Their pressure usually subside if allowed to be expressed.

Realistic desires. Desires are passive, they are neither connected with their realization, nor with resources for their fulfilment. This is why, if they should be fulfilled, it is necessary to transform them into aims and intentions (see the following areas).

PRACTICAL LEVEL

I. To find an end-desire the student can imagine that his desire is fulfilled, and then change or exclude various components from the image, one by one (in the above examples, one could imagine attending a football match without friends, or not showing the car to others). If the desire does not lose substantially on its intensity, it is likely to be an end-desire. If it does, the student can examine which of the excluded components is the strongest and start the process again, until he find a real underlying need.

II. Desires are hierarchically structured, which means that some are more important than others. This structure, though, does not seem either universal or stable, as some authors suggest (e.g. Maslow, 1962)[96]. To increase the awareness of the order of importance and relationship among desires, the student can name, draw, paint or even create a dialog with his desires, and then find each of them a place and connect them (cf. Rainwater, 1979, p.28-31).

REFLECTIVE LEVEL

Students can pay attention to how they relate to their desires. For example, whether they follow or disregard them without question, or whether they reflect on them first. They can also consider how their immediate desires affect other aspects of themselves and their lives (e.g. whether they are the major driving force).

RECOMMENDED MATERIALS

There are many examples in literature about the effect of being driven by one's desires (e.g. Fitzgerald's *Great Gatsby,* Tolstoy's *Anna Karenina*). The chapter 'Wish and will' in Rollo May's book *Love and Will* can be also recommended.

AIMS

Setting aims refers to an ability to conceptualise in specific terms not only what one wants to achieve but also how. Education recognizes the importance of aims and there is a rich literature on the subject. This area will clarify what aims are and what is their purpose, and consider factors that affect them.

THEORETICAL LEVEL

Purpose. The aim is different from the reward. Reaching an aim provides satisfaction because the action has been successful (which may, but does not need to bring some advantage). A reward, on the other hand, is not intrinsically connected to the action nor to the one who acts[97]. Specifying an aim is the first step towards the realization. The main purpose of aims is to give a sense of direction. Without aims, it is easy to become indifferent and allow circumstances to dictate one's course. Goal setting has a beneficial effect on performance, and influences attention, perception, information processing and remembering (Ford, 1987, p.412-413). They enable a more selective choice, narrow perception and focus efforts and energy. Clear aims also increase motivation and persistence. Research indicates that 'having valued goals and experiencing progress in goal pursuit are vital to the experience of subjective well-being'. (King, 1998, p.124) However, following aims rigidly may have a negative effect on flexibility, adaptation to new circumstances, and may lead to overlooking new opportunities or intuitive and affective hints. Attachment to aims may also cause anxiety, because there is always some uncertainty relating to any aim projected into the future (at the end of the day, death can always put stop to an endeavour). However, an aim can be a process rather than a fixed goal (e.g. the aim to learn), so it does not need to be confined to the future.

Setting aims. Translating desires into clear aims can bring peace of mind and increase confidence. To assess if a particular aim is worth pursuing chances, investment, importance, circumstances and consequences need to be considered. Unrealistic aims can cause disappointment and the loss of motivation and confidence. A positively formulated aim (achievement) creates a higher motivation than a negatively formulated aim (prevention). The aim to stop smoking, for example, can be reformulated as an aim to be healthier, more fit, free from habits, or relying on oneself to enjoy, be relaxed, or feel confident in social occasions. The resistance between an aim and its realization can be minimized if every part of the person is harmonized towards the same goal. In other words, if there are no inner conflicts relating to the goal. Kurt Lewin distinguishes four types of such conflicts: *approach-approach conflict* with two equally desirable goals; *avoidance-avoidance conflict* with two undesirable options; *approach-avoidance conflict* when a single goal possesses both positive and negative features; *multiple approach-avoidance conflict* (perhaps the most common) where two or more goals have both positive and negative features (in Benjamin, *at al.*, 1987, p.286-7). In all these cases, two or more forces are moving in opposite directions. This can be avoided if before an action the person considers her reasons and motives (whatever they are) and make a clear aim without doubt, shame, guilt, hesitation and reservations. When an aim is specified, it is not necessary to ponder on it anymore. *Cognitive dissonance* (Festinger, 1957), or an overlap between deciding and acting (i.e. considering other options after already having taken a particular course of action) increases insecurity and susceptibility to influence. Doubt, as a part of the process of assessing and deciding, may be facilitative and may increase awareness, but it is counterproductive when it interferes with the action. The sense of being on the right track, in the right place at the right time, increases confidence and decreases anxiety. However, new insights may require reconsidering the aim.

PRACTICAL LEVEL

I. The student can write down their aims, including major ones and small ones. It is better if they are formulated in simple terms (in a short sentence, without 'but', 'if', etc.). She can then examine how these aims relate to each other. Aims can be of different degrees of universality and importance (i.e. overarching aims and immediate aims), but they should be defined in such a way that they do not conflict; the smaller ones should flow into the bigger ones. If some aims look discouragingly big or too far ahead, it may help to break them up into a few manageable ones and form a succession of aims that will link them to the present.

II. In acute situations when one feels that she is losing the sense of direction, guided imagination can help in focusing the mind on the aim again (e.g. heading with a boat towards the light-house, aiming and shooting at the centre of the target, etc.)

REFLECTIVE LEVEL

Students can consider what sort of aims they have (e.g. whether they are only short-term aims or also long-term ones) and how important their aims are for them. They can also look at the ways they set their aims (what factors are dominant in that process), and how clear they are. It should be pointed out to students that in this case it might be better to consider these issues before doing the above suggested exercises.

RECOMMENDED MATERIALS

Winell, M. 'Personal Goals: The Key to Self-Direction in Adulthood' in Ford & Ford (ed.) *Humans as Self Constructing Living Systems.* Melville's *Moby Dick* is an example from literature of how the obsession with an aim can distort one's life.

INTENTION

Intention refers in this context to one's resolution to realize a goal. Donaldson writes that it is 'a *built-in* guiding representation of a goal to be achieved...' that '...sustains the act'. (1992, p.110) This area addresses several factors that affect this process. These factors are important in education and they are expected from pupils and students, but rarely approached in a systematic manner.

THEORETICAL LEVEL

Intention can be described as a state of inner tension between the present situation and a mental representation of a goal. It creates a connection between a person and his goal and enables the goal to become a driving force. Carrying out one's intentions depends on several factors:

Determination is resoluteness to achieve what is intended, despite temptations, drawbacks, obstacles, or others and their desires. In other words, not giving in to oneself or others, acting upon one's decisions despite internal or external forces that try to sabotage it. This means that nothing can change one's decision except perhaps another decision based on new insights. The consistency between decisions and actions is a great personal support, because even if everything else fails, one can be confident that he can rely on himself. Determination is strengthened by maintaining the focus of attention on the aim, instead of on temptations or obstacles. Reminding oneself from time to time why something is being done helps against becoming too attached to the process, confusing the aim and the means, or forgetting or missing the aim altogether. Incentives, rewards and feed-back (corrective, confirmatory and supportive) can also facilitate sustaining one's determination.

Resistance. Irresoluteness is either the result of weak motivation or strong internal resistance. Resistance is an opposite force from one's intentions, which decreases strength and efficiency. Indolence is probably the most common form, but it can have various causes. Internal resistance can be minimized if it is treated as a problem within a problem (e.g. if one finds revising boring, he can deal first with boredom or try to find ways to make the task more interesting). If resistance cannot be decreased, it is worth considering modifying or even eliminating the aim.

Persistence means not giving up even if the first round is lost. Losing is not yet defeat. If one feels that circumstances are against him, that he is going uphill, it does not necessarily mean that the aim should be changed. The method, the way one is trying to achieve the aim is worthwhile considering and changing first. However, persistence may become stubbornness if it does not take into account limits. Previous investments should not influence one's judgment to continue or not with aims, plans or decisions. *Entrapment* is a situation in which one spends more resources (time, energy, money) than appropriate, because there has been already 'too much invested to quit'. (Baron, 1988, p.433-435) To avoid entrapment, one can set a limit on the future investment and stop at that point (Matlin, 1983, p.313-314).

Intensity refers to an amount of energy applied to carry out one's intentions. A use of force does not need to become forcefulness. Forcefulness implies spending more energy than necessary or forcing oneself or others (which creates conflicts). Easiness, on the other hand, means accomplishing what is intended with an optimal effort. It means achieving fulfilment without causing discomfort and with the minimal pressure on anything and anybody. While determination means not giving in to oneself or others,

easiness means not mistreating oneself and others. This requires to be careful and gentle, and treat with due respect (but not reverence) even objects (e.g. money). It minimizes conflicts and thus increases inner content. Easiness does not mean being irresolute but being flexible with the ways of realising one's intentions. In other words, choosing a direction of least resistance; going around walls, rather than destroying them. This is what makes the difference between determination and obstinacy.

PRACTICAL LEVEL

Intentions that are dissonant with personality are difficult to carry through and may be costly (e.g. intending to become a soldier despite finding hard to tolerate discipline). Thus, the student can analyse his intentions and consider the importance of what will need to be sacrificed, and whether he will be able to come to terms with it.

REFLECTIVE LEVEL

Students can consider the difference between a forceful and strong person, and the difference between a weak and easy-going person. More specifically, students can look at when and why they give up their intentions. They can try to find out what their own most frequent form of inner resistance is, what its cause is, and how it could be overcome.

RECOMMENDED MATERIALS

Assagioli, R. 'From Intention to Realization' in *The Act of Will*; Farber, L. H. 'Intention' in *The Ways of the Will*; chapters 9 and 10 in Rollo May's *Love and Will.* Hoff, B. *Tao of the Pooh* makes a case, in an accessible way, for easiness rather than forcefulness.

GRATIFICATION

Gratification is an important factor for physical and psychological balance (homeostasis). Freud's claim that all life aims for that state of balance is probably exaggerated, but it is undeniable that gratification plays a significant role in the life of every individual. However, not all desires are desirable. Gratifying some desires, or the way we do it, can be harmful. Also, an immediate gratification is not always appropriate. Thus, this area will address the ways one can control and affect it.

THEORETICAL LEVEL

Denying gratification. Abstinence can lead to the increase of inner pressure and to excesses to compensate for what has been missed. This is not to say that all desires should be carried through. It is not necessary to deprive oneself, but there is also no reason to become a slave of one's needs and desires. Giving always in to immediate desires limits one's freedom and can be counter-productive in the long term. Especially because not all desires reflect our genuine needs. Some forms of gratification are conditioned by previous experiences. The only way to loosen the grip of such unwanted desires that have become habits seems to "starve" them. This can make a desire first stronger before it starts to subside, which may cause so called withdrawal symptoms that can be psychological and physiological. A relative stability in other areas of one's life makes it easier to persist through that process. Removing the objects of temptation and redirecting attention can help one not to give in (Ainslie, 1986). This may also require redefining one's relationships. Counter-desires can increase motivation (e.g. focusing on the desire to be fit may counteract the desire for food). Support of others, who are aware of the situation, may also be a significant contributing factor.

Delaying gratification. Some desires may be real and adequate, but it may still not be possible, appropriate, or convenient to satisfy them at that moment. Ability to delay gratification (patience) is central in controlling one's desires. Research shows that an early development of this ability has far reaching effects on effectiveness, competence, confidence, self-assertiveness and coping (Goleman, 1995, p.80-83). It also increases the sense of self-control and freedom. Focusing on something else, possibly some other attainable desire, may help to avert attention.

Gratification control. Inability to control one's immediate desires may allow them to override other considerations, narrow awareness, distort priorities, and lead to selfishness and disregard for others. Control is secured if gratification is not the result of submission to desire, but comes about willingly, with full awareness, rather than under the blind pressure of desire. This requires making the decision about gratification before it happens and approaching an object of desire as a whole, without doubts and insecurity. There is no point in committing oneself to desires that one does not believe in. It means desiring everything fully and well. This is more difficult if gratification depends on circumstances or others (if one does not have some control in the situation).

Moderation. Gratification itself rarely causes problems, but excesses often do. Moderation means avoiding extremes, being able to sense when it is enough and stop (this is not always easy, for example the brain receives a message that we have eaten several minutes after food intake, so we can still feel hungry although in fact we have had enough). An optimum is easier to achieve if one considers gratification as a means to an end rather than an end in itself. A pleasure is good only while it is really a pleasure. Quantity can destroy quality. This is why moderation is natural while an excess indicates

that gratification serves other purposes: it becomes a support (possessiveness); desire to recreate past experiences (habit); a substitute for another hidden need (compensation); or when it is a result of craving, a response to denial and suppression (compulsiveness). Going to an extreme is a sign of giving up freedom, allowing oneself to be driven by desires. Even traits that are considered positive, if taken to an extreme, can become negative: respectfulness can become submissiveness, modesty inferiority, assertiveness aggression, etc. This means being moderate with moderation too.

PRACTICAL LEVEL

Time delay. When the student is tempted with something she does not want (e.g. to have a cigarette), she can start with delaying gratification for a short period of time (e.g. 15 minutes) and in meantime engage in a different activity (to avert her thoughts). If desire is still present after the delay, it can be fulfilled, but the delay is increased next time.

REFLECTIVE LEVEL

Students can examine what actions, situations and attitudes have been really gratifying (e.g. visiting an elderly person may be more gratifying than going to a night club, although the desire for the latter may have initially been stronger). They can then consider which desires that they have now would really be gratifying if fulfilled.

RECOMMENDED MATERIALS

Assagioli, R. 'The Direction of the Execution' in *The Act of Will*. Goethe's *Faust* (especially part II) can be seen as a poetic examination of this subject.

PROBLEM GROUP

A problem is a situation for which one does not have a ready response. Problems and dealing with them have a significant role in human lives. Rowe writes that 'the ability to solve problems is a prerequisite for human survival' (in Marzano *at al.*, 1988, p.45).

This group consists of the following areas:

Strategy is the preparatory area of the group. It examines the basic ways human beings approach problems.

Achieving and ***Coping*** are the areas that relate to the active engagement with problems. Two qualitatively different sets of problems are distinguished: one is related to possible gains (they will be called tasks); another is related to setbacks or occurred losses. *Achieving* refers to dealing with a task in order to maximize the gains. *Coping* refers to an active response to a stressful or distressing situation in order to minimize its effects. It is interesting that many people are good in dealing with problems belonging to one of these sets and poor in dealing with problems belonging to the other. This is probably the case because they are more motivated with one set than with the other.

It should be pointed out that coping cannot be reduced to tolerance (p.309). Unlike tolerance, coping requires a change of the situation, perspective, or oneself. It can be said that coping starts when tolerance ends.

Control is the fourth area in this group. It is in a way a consequence of the previous three, though the sense of personal control has an important role in all of them (and in some other areas such as security, freedom and independence). Although they may have some points of contact, control cannot be reduced to achieving and coping. If achieving refers to the ways the person affects the situation, and coping to the ways a person deals with the effects of the situation, control refers to harmonizing the person and the situation.

STRATEGY

Strategy refers to an ability to choose different responses to a problem. It implies a global course of action, not an elaborate plan. It is noticed that people often choose a strategy automatically, out of habit, which can be limiting. Thus, this area aims to increase awareness of various options and flexibility in their use.

THEORETICAL LEVEL

Problems themselves are not intrinsically negative, in fact people often seek them (e.g. puzzles). They cause stress only if we do not believe that they can be solved, that is, if we do not know what to do. To deal with a problem, it is necessary to face it and adopt a certain strategy. Putting off problems might bring temporary relief, but often allows them to grow. Two factors should affect the prioritisation: relative importance, and which problems will grow if unattended.

The first step is to clarify and define what a problem really is. Marzano *at al.* point out that 'problem definition is especially important because it influences the types of solutions considered' (1988, p.47). This is often neglected, and it is more difficult than it sounds. It may help to temporarily distance oneself from the problem, look at it from different perspectives and redefine it in a different way. Distancing does not imply neglecting one's feelings, but attending to them separately.

There are four basic ways of dealing with a problem:

	SELF	SITUATION
ACTIVE	Adaptation	Confrontation
PASSIVE	Isolation	Avoidance

For example, somebody's problem may be working with colleagues who have radically different moral or political views (e.g. sexists). This person can: adopt the view of others (adaptation), try to change their views (confrontation), ignore them (isolation), or change the job (avoidance). The term *confrontation* refers to confronting a problem, which does not necessarily involve confrontation with others. *Avoidance* also does not mean running away from a problem, but dealing with the problem by leaving the situation.

None of these methods is superior; it is always useful to consider all of them. Which one will be implemented in a particular situation depends on circumstances and the person(s) involved.

PRACTICAL LEVEL

On this level students are guided in developing a strategy for a problem of their choice. It is important not to offer solutions; the aim is developing strategy skills, not solving problems for others.

The student first clarifies what the problem really is, and considers if he really wants to tackle it. Then the possibilities are examined and a basic strategy for each step of the action is chosen. The factors taken into account should include assessment of risk and possible consequences, what one can achieve and what one can lose. Once a general strategy is chosen, particular ways in which each step may be implemented are needed. Two main interrelated barriers to finding effective solutions are habit and conformity pressure (Davis, 1973, p.18). New, original solutions require a new and original approach to the problem. There are several techniques that may assist this process:

(i) *Brainstorming*: the student jots down in quick succession as many ideas as possible that come to his mind in connection with the problem. They should not be evaluated,

sometimes the best solutions can be hidden in seemingly absurd thoughts. When this is done, he picks one of these ideas, looks at what he can make of it, how it can become more implementable. The same process is done with the other ideas until a satisfactory solution is found.

(ii) The student can look for analogous problems, the solution to which is already known.

(iii) The student can imagine that his idol, or a person he admires and respects (e.g. a hero, spiritual leader, relative, teacher, friend) is in the same situation and what he or she would do.

(iv) *Incubation* is a period of unconscious mental activity assumed to take place while the individual is (perhaps deliberately) doing something else. Thus, if a satisfactory solution cannot be found, one can clear his mind and allow intuition to take over. Of course, this should not lead to avoiding or completely forgetting the problem.

REFLECTIVE LEVEL

Students can examine whether they always consider all the above basic strategies, or habitually use only some of them.

RECOMMENDED MATERIALS

Most books and films offer (explicitly or implicitly) strategies for problem-solving. However, they are often biased, in favour of confrontation (probably because it is the most kinaesthetic strategy). Castaneda, C. *The Fire From Within* and Asimov, I. *Foundation* serial depict a variety of strategies in a very accessible way. Some historical events such as Kutuzov's skilful use of retreat to defeat Napoleon (described, for example, in *War and Peace* by Tolstoy) can also be insightful.

ACHIEVING

This area refers to an ability to deal with challenges or tasks. Motivation to master challenges (achievement motivation) is inborn, but life experiences may weaken or destroy it (Spence and Helmreich, 1983, p.25). Achieving is seen as an important part of the educational process and encouraged, although not always explicitly addressed. This area will examine several stages in the process of accomplishing tasks.

THEORETICAL LEVEL

Dealing with tasks can include the following steps:

Analysis of the situation: observing, collecting information, searching for the weak points; picking out essentials, discriminating between what is relevant and what is not; identifying assumptions and considering their acceptability; identifying restraining and facilitating forces that will affect an implementation of the strategy and the ways to reduce and strengthen them respectively. (cf. Egan, 1986, p.225)

Preparation includes finding the way and resources to implement a solution. It includes assessing the best way to use resources, what means, and how much time, energy and help is needed. This step also includes removing from the environment and one's own mind everything that is not necessary.

Engagement is the central step. It requires confidence and determination. Entering this stage half-heartily or with conflicting motives, halves the chances for success. A defeat and victory are begotten in the person, not the situation. Losing is external and depends on many factors, feeling defeated is internal and depends on oneself.

Emotions may be a powerful source of energy at this stage, but if not properly channelled they can be counter-productive.

Re-balance allows needs suppressed during an action, such as the need for rest, emotional reactions, or body needs (food, drink, toilet etc.) to be expressed or met.

Evaluation consists of the following (or similar) assessments: what was lost and what was gained; what can be learnt from the experience; what could be done next time to avoid mistakes. One may not always win but can always learn.

Not all of these steps are always necessary, but it is always useful to consider them.

PRACTICAL LEVEL

The student chooses a task she wants to tackle. It is rarely productive to deal with several tasks at the same time. Each problem can be considered as a separate project, a list of priorities can be made, and they can be dealt with one by one. It is also important to assess the size of a task. Too difficult a task may undermine self-esteem and self-confidence, too easy a one may not be challenging or interesting, and solving it may not bring any satisfaction. A big task can be broken into several smaller ones - it will bring a sense of accomplishment sooner, and so maintain motivation. For routine tasks it is suggested to start from the hardest, while one has a lot of energy, for challenging tasks from the easiest, because its successful accomplishment will give one self-confidence to tackle more difficult ones, or a more realistic view on the task if even the easiest one cannot be completed. The next step is to collect as much information as possible without any interference. For example, if one wants to win a game, she may observe her opponent playing with other people. On that basis, one can establish what is needed to accomplish the task and make a plan. If possible, a place and time for the action should be chosen. Not underestimating opponents or obstacles minimizes the chance of an unpleasant surprise. Something can always be learnt if one pays them full attention and respect.

When advancing, a chance for the retreat should be secured to avoid reaching the point of no return. It is good to have something in reserve (e.g. contingency plans, back-up alternatives). This is especially important if there is not sufficient information. A respite can be used to rest or prepare, bearing in mind that a pause will not last forever. In defence, it is important to remain alert and ready for a chance. Rather than thinking only about protection, it may be profitable to see what can be gained from the situation and how to use it constructively. For example, the force of one's opponent can be used to an advantage if encouraged to go too far (like in judo). Opposing an attack in full strength is usually a waste of energy. It is better to wait for it to wear out and start receding. For instance, one can be more successful in an argument, if she holds on until the other person starts calming down. Sometimes it may be even beneficial to temporarily disengage or retreat into oneself. In any case, one should avoid becoming attached to a task at hand, but bear in mind what the goal is, and be able to give up when the cost is higher than a possible gain. Of course, not all of the above elements are always necessary. They are all included to encompass as large a variety of tasks as possible.

REFLECTIVE LEVEL

The following questions can help students examine their attitudes in this area: what do they feel when they win and when they lose? Is it different for different tasks? Should achievement be identified with winning and losing? Does it have any intrinsic value?[98]

RECOMMENDED MATERIALS

'Control functions: Problem Solving' in Ford, D. *Humans as Self-Constructing Living Systems,* and Rubinstein & Pfeiffer *Concepts in Problem Solving* are suggested.

COPING

Lazarus & Folkman write that 'despite the rich history and current popularity associated with coping, there is little coherence in theory, research, and understanding.' (1984, p.189) In this model, coping is defined as an attempt to overcome or come to terms with difficulties. (Haan, 1993, p.260) Unlike tasks, coping skills are rarely systematically approached in education, at least not before a distressing situation occurs. This area focuses on the situations that require coping and on coping responses.

THEORETICAL LEVEL

Two broad groups of situations require coping: losing situations that cause *stress* and situations in which a loss has already occurred, that causes *distress.* Stress relates to setbacks, distress to loss. The former affect agency, the latter existence. Stress is instigated by the discrepancy between the person's perception of the demands on him and his ability to cope with them (Cox, 1988, p.608). Back & Back write: 'stress will result in any situation if there is a continuing conflict between what you want or would like and what is actually happening to you'. (1982, p.141) For example, stress does not occur because one is in hurry, but because one has to force himself to stop when in hurry. That happens often in modern society (lifts, queues, traffic jams, crowds etc.) but it can be also self-inflicted (e.g. poor time management (*ibid.* p.146)). Accumulated stress can be an important factor in a number of physiological and psychological disorders (weakening of the immune system, heart attacks, nightmares, impaired sociability etc.). Distress usually has a more profound effect because an active response is not effective.

Factors that affect coping responses are: importance, intensity, duration and predictability of a stressful situation, personal motivation, confidence and control, and social support.

Forms of coping

(i) ***Affecting Attention***:

a) Redirecting attention: activities (sport, hobbies, work), entertainment (TV, music, etc.), company of others, observing (a landscape, other people etc.), fantasy, relaxation, rest, sleeping, eating, smoking, drinking, medications or drugs.

b) Focusing on the problem (trying to find solution, getting more information, etc.)

c) Focusing on a positive aim or outcome (e.g. a sportsman may cope with exhaustion or pain by thinking about the victory).

(ii) ***Effecting the meaning or significance of the event.*** Changing the way an event is interpreted can change one's reactions. There are several ways to do it:

a) Distancing, by for example, taking a professional attitude. (Lazarus, 1975, p.54)

b) Decreasing importance can be achieved by observing an incident in context rather than in isolation, or comparing it with other possible misfortunes. Humour can also be effective, not only because it decreases importance of the problem, but tension, too.

c) Positive reappraisal (taking a (di)stressful situation as a challenge, chance for change or growth, finding gain in loss): unfavourable events can be taken either as misfortunes, or as a challenge or chance to improve oneself. The former prepares one to lose, the latter to win. Something might be gained even from loss if it is accepted. Any problem can be turned either into an opportunity or learning experience. (Cornelius & Faire, 1989, p.28)

(iii) ***Changing the outcome:*** aggression, confrontation, negotiation.

(iv) ***Interpersonal:*** sharing, advice, help, comfort. (Evans, 1991, p.42)

(v) ***Intrapersonal:*** crying, shouting, screaming; meditation. "Working through", though, does not necessarily lead to improvement. Research (Wortman & Silver, 1989) shows that it can be a form of denial (e.g. when anger is dominant). Only if it leads to acceptance (when grief dominates) it leads to eventual relief.

(vi) ***Transpersonal***: transcending the experience (looking at the situation from a wider perspective; turning to religion, etc.)

These coping responses are applicable in both, stressful and distressful situations, but distressful situations also require reconstructing reality (Meichenbaum, *at al.,* 1993).

PRACTICAL LEVEL

If the student feels that he does not have the strength to face the problems that surround him, he may retreat and let them lie temporarily, until he feels stronger (it may need only a couple of minutes). A pleasant object that one can focus on may help re-direct attention. One can observe it from all directions, smell it, touch it, lose himself in it. It can help one let go of worries and other negative or obsessive thoughts, or provide a break to recuperate. It may be useful to designate something for this purpose that can always be at hand (e.g. a ring, photo, a pet).

REFLECTIVE LEVEL

Students can reflect on how they cope, what causes them stress and distress, and how they deal with such situations.

RECOMMENDED MATERIALS

Monat, A. & Lazarus, R. S. *Stress and Coping* is not an easy read, but is very comprehensive. A great number of books that provide practical advice on how to deal with stress are regularly published. They are usually very similar, so there is no need to single out individual titles.

CONTROL

Having a sense of control is a universal need (e.g. an infant's crying is a way to control her environment). 'Empirical evidence from many sources, including both animal and human experiments, show that the organism responds differently to conditions characterized by controllability on the one hand, and lack of control on the other.' (Gregory, 1987, p.749) Education does not approach the subject systematically, although the issue of control pervades schooling with often contradictory messages. This creates a curious situation in which young people are overcontrolled and overcontrolling at the same time. This area will address consequences, types and factors that affect control.

THEORETICAL LEVEL

Consequences. A diminished sense of control creates feelings of insecurity and dissatisfaction. A sense of control affects coping (Evans, 1991, p.36) and decreases the after-effects of distressing situations (Goleman, 1995, p.204). Cox ascertains that 'the concepts of coping and mastery imply the exercise of *control* over events...' (1988, p.609) Increased controllability also 'reduces physiological stress responses, such as adrenaline and cortisol secretion.' (Gregory, 1987, p.749) Stoyva & Carlson conclude that 'evidence from several sources indicates that the sense of control is an important factor not only in coping with stress, but for health more generally.' (1993, p.731)

When the person believes that the situation depends on her it is called in the literature internal control. If the person on the other hand believes that she has little impact on outcomes (that they depend on other people, fate, luck etc.) it is called external control. (Argyle, 1987, p.116; Pintrich & Schunk, 1996, p.266) Research shows that subjective well being is greater in those scoring high on internal control, as also in those who

believe that they have much choice in what they do. However, exaggerated internal control can induce an unjustified sense of personal failure, responsibility, guilt, etc.

Types of control. Two basic ways of control can be called imposed and directive control. The former means that a situation is approached from "outside", while the latter means considering oneself a part of the situation, an "insider". Directive control takes into account the circumstances, it neither opposes, nor gives in to the forces around, but uses them (like a sailing-boat the wind). This means adapting, directing and coordinating. Outside control imposes and forces a change regardless of circumstances. It needs more energy, but it can sometimes be more efficient (like a motor boat). Focusing on a situation (what needs to be done) increases directive control, while trying, for example, to control others (e.g. by trying to please or intimidate them) may enable temporary imposed control, but it usually does not have a lasting effect.

Factors. Control means being aware of personal power and knowing how to use it. Therefore, it is a state of mind, belief that one can affect the situation. A sense of control is not directly related to the amount of control one exhibits in a given situation, but to the possibility, to the confidence that one can if she wants. Controlling behaviour is often the result of the need to prove (to oneself or others) that one is in control and in fact betrays a lack of the inner sense of control. One who is in control, does not need to show it. Thus, control derives from the sense of confidence not the other way around. People who are in control take the initiative only if necessary. Letting others take over the helm or sharing power does not mean losing control as long as it is voluntary. Control however always requires one's presence. Thinking about what could have happened or been done may help one prepare better for the future but it is an impediment in the immediate situation.

PRACTICAL LEVEL

The following exercises can help students to enhance their sense of control:

I. When the student feels in control she can try to remember its physical and psychological manifestations (e.g. feeling "on top") so that she can recall it when necessary. Any image, word, or sensation can serve as a reminder to bring back that state.

II. Guided imagination can also assist the sense of control (e.g. visualizing oneself at the helm of a ship and gradually increasing the control over its direction).

III. Establishing the sense of control in one's fantasies and dreams can have positive effects in real situations, too. Nightmares, for example, are often related to the subjective sense of the lack of control. Thus, the student can be advised when she wakes up in the middle of a nightmare to go back in imagination in her dream, and then continue the action to its satisfactory ending, not the interrupted one. It is suggested not to run away, or allow oneself to be defeated. If necessary, one can ask for help or transform an enemy into an ally. (as suggested in Rainwater, 1979, p.126).

REFLECTIVE LEVEL

Students can reflect on the factors that affect their sense of control (e.g. how significant the terms lucky or unlucky are for them) and when control becomes overcontrol. Imposed and directive control can be compared (for example, in relation to the environment).

RECOMMENDED MATERIALS

There is a rich literature not only on how to maintain control, but also on how to behave in a position of power and control: Nietzsche, F. *Will to power*; Yourcenar, M. *Memoirs of Hadrian*; and Herbert, F. *Dune* are some of the examples.

ACTIVITY GROUP

Human activity, in its broad sense, normally includes several elements that are covered in this model by the following areas:

Motivation is the foundational area of this group. Motivation is distinguished from motives. A motive is considered to be a (subjectively perceived) reason (external or internal) for a certain course of action. Motivation, on the other hand, is an inner incentive to act based on the belief that the action is worthwhile. It is possible to have a strong motive and yet lack motivation (e.g. a person who needs to support his family, and yet is not motivated to look for a job). Similarly, one can be highly motivated without a strong reason (e.g. to climb to the top of the mountain)[99]. This area is mostly concerned with motivation in the above sense, although motives are addressed too, when they are related to motivation.

Energy. Using the term *energy* in relation to human beings is admittedly problematic. One reason is the difficulty to define energy (even in physics), and another that the term is nowadays overused, misused and abused in the so called alternative literature, so it often provokes cynicism. However, there does not seem to be a better term for an area that encompasses common expressions such as strength, vigour, energy, élan, effort, tiredness, etc.

Organization relates to the dynamics of an activity. In other words, it addresses structuring, organizing and planning activities within the time-space framework.

Performance. The above areas can be considered the necessary conditions for an activity. The final area in this group, named *Performance,* focuses on activity itself. It is concerned with deliberate, conscious actions. Automatic or unconscious actions (as, for example, walking or writing are usually) are not considered.

MOTIVATION

Motivation is an internal incentive to act. Deci & Porac write: 'Intrinsic motivation is an innate human need and begins in infants as an undifferentiated need for competence and self-determination' (in Pintrich & Schunk, 1996, p.285). There is no doubt that the ability to control one's motivation can be beneficial. We are all too familiar with the debilitating effect that a lack of motivation can have. Motivation is a starting point for an action and without it little can be accomplished. Its importance in education is acknowledged and there is a substantial literature on the subject. However, the materials are mostly designed to help teachers to motivate pupils, rarely to help pupils to motivate themselves (which would probably have a more enduring benefit). This area will consider certain categories of motivation and how it can be increased.

THEORETICAL LEVEL

Intrinsic and extrinsic motivation. Intrinsic motivation is motivation to engage in an activity for its own sake; extrinsic motivation is motivation to engage in an activity as a means to an end. (Pintrich & Schunk, 1996, p.284) There is evidence that intrinsic motivation can promote learning and achievement better than extrinsic (*ibid.*). Marzano *at al.* (1988, p.25) write that it also fosters creativity. Research shows that an offer of a reward to perform an intrinsically interesting task leads to a *decrease* in intrinsic motivation (Pintrich & Schunk, 1996, p.285) However, 'informational aspects of rewards (e.g. praise) is likely to enhance intrinsic motivation, while tangible rewards (e.g. money, prizes etc.) are more likely to be perceived as controlling events and to decrease intrinsic motivation.' (Spence and Helmreich, 1983, p.25)

Negative and positive motivation. Negative motivation (the aspiration to preserve the existing state and avoid whatever threatens to make it worse) is associated with negative feelings. Positive motivation (achieving, expanding, improving, creating) is associated with positive feelings. Negative motivation can be sometimes stronger, but positive motivation is more effective in the long run. Consequences of negative motivation are a decrease of energy and a desire for rest - not from the trigger, but from the unpleasant feelings (e.g. fear) that one is motivated by. Whether motivation is positive or negative often depends on the perspective (one can run *from* an attacker, or run *for* safety). To transform negative motivation into positive, the person needs to accept the immediate situation and from that position focus on what can be gained, rather than on what has been or can be lost. Ruminating on losses and missed opportunities does not achieve anything, but prevents one from being present and recognising future possibilities.

Affecting motivation. Motivation is important because it strengthens determination, and energizes. However, it is a state of mind that needs to be nurtured and strengthened. Motivation is affected by expectancies about the outcome of performance and intentions (the purposes and goals that the behaviour is meant to fulfil). (Spence and Helmreich, 1983, p.25) Positive expectations can increase motivation, unless they become self-satisfying fantasizing. Highly motivated people believe that their actions can make a difference. Lepper & Hodell suggest following sources of intrinsic motivation: challenge, curiosity, control and imagination (in Pintrich & Schunk, 1996, p.277). Many other incentives can be used to increase motivation: sense of achievement, reward and praise, desire to play, competing, even one's weaknesses. Emotions also can be used as a motivational force. Another way of affecting motivation is by creating or manipulating motives. Unlike aims, motives can be opposite to one another (reaching the destination

may entail turning left and right). A steady direction and level of motivation throughout a prolonged period can be maintained by using and balancing different motives.

PRACTICAL LEVEL

I. The student can recall a situation when he has been highly motivated. He allows himself to experience all the sensations relating to motivation and its intensity (including, for example, fear that it may become too strong). The focus is on the feeling of motivation, not on an ensuing activity. The aim is to become familiar with the sensation that accompanies the desire to act, so that it can be recalled when needed. It needs to be borne in mind though, that showing enthusiasm publicly may not always be appropriate.

II. Instead of forcing oneself to act, the student can imagine vividly all the advantages and benefits that an action can bring until he comes to the point when he starts doing what needs to be accomplished without having to pressurize himself.

REFLECTIVE LEVEL

Students can explore how they motivate themselves and what type of motivation is dominant in their lives. They can also consider possible negative consequences of being too motivated, or overly enthusiastic.

RECOMMENDED MATERIALS

There is abundant literature on motivation, but many materials focus on the basic motives (e.g. hunger) and their classification that is not useful here. Assagioli, R. *The Act of Will* (ch. 12) and Deci, E. L. *Intrinsic motivation* may be of wider interest.

ENERGY

Energy is defined as the capacity for activity that can have various sources: physical, emotional, mental, sexual etc. Although the importance of energy is generally recognised, present education has done little to address the subject. This area will focus on the ways the person can affect, increase and direct her energy. The effect that a state of mind can have on the level of energy is well documented[100]. A level of energy can in turn affect our emotional state and intellectual capacities, which will also be addressed.

THEORETICAL LEVEL

Control of energy. Personal power does not correlate to the amount of energy one possesses but to the ability to focus and utilize it. Being a potential, it depends on the person how much energy she will use, and on what she will spend it. Awareness and adjustment to one's level of energy (it fluctuates even within a day) minimizes entropy (waste). The processes of building up and spending energy need to alternate. Blocking, forcing or giving in to bursts of energy interrupts its even and balanced flow. Doing something without enough energy reserves is futile. On the other hand, if accumulated energy is not invested or released it may become destructive, cause restlessness, stress and even aggression (examples of this may be found among confined domestic and wild animals, or among pupils, soldiers and prisoners). This should not be confused with boredom or the need for stimulation (although these factors may also be present). Activities that are not particularly exciting or interesting, but allow spending energy, appear to be effective with these groups. Excessive energy can also accumulate in an unusable form (as in the case of "couch-potatoes"), which is destructive in the long term.

Transformation of energy. Energy can be transformed from one form to another. Thus, any form of energy can be evoked (e.g. excitement, emotional or sexual energy) and then re-directed and used for a different purpose (providing that evoking energy does not become a distraction).

Preservation and enhancement of energy. Tiredness is a sign of a low energy level, which is the result of overcoming internal and external resistance. Several factors can have a positive effect on one's energy level:

Rest. Full and effective rest enables restoring energy. It means first of all changing continuity or routine. Thus, a rest can be active or passive, depending on what one is resting from. Sleeping and dreaming enables both types of rest, but they may become an escape from reality.

Activity makes one temporarily tired, but in the long run it increases the flow of energy, strength and stamina. Research suggests that regular physical exercise is not only beneficial for physical health but also contributes to stress, acute anxiety and depression reduction (Stoyva & Carlson, 1993, p.743-745)

Body-care is crucial for maintaining an optimal level of energy. It requires listening to one's body, providing optimal conditions (hygiene, warmth, balanced diet) and minimize its exposure to harmful effects. Poised posture and the balanced use of body (not carrying a weight only on one side) save energy and also prevent wear and tear of the spine, joints, ligaments and muscles, as well as protect against injury (Hewitt, 1982, p.135).

State of mind. Emotions can increase a level of energy extraordinarily but they can also have a debilitating effect as in the case of depression. Psychological blocks and inner conflicts waste energy and weaken the person. Good moods, enthusiasm and laughter strengthen the person because energy trapped by fear or obsessive thoughts is released.

PRACTICAL LEVEL

I. Energy can be saved by minimizing entropy. So, if one feels weak, she can temporarily withdraw, contract herself (to minimize exposure) and be, think and feel on a smaller scale. This means, for example, focusing for the moment on only necessary activities and performing them in the most efficient way.

II. The student can imagine inhaling energy, which then fills her body (the head, heart, genitals, limbs). Depending on one's personal views, energy can be identified with oxygen flow, or it can be seen as an immanent entity. It is important to monitor if its flow is anywhere interrupted. This exercise can moderately enhance one's energy level and provide some insights into how the energy is distributed.

III. Stretching the body with a vocal release can reduce tension and emotional pressure, which should result in the release of energy (see Lawen, 1976).

REFLECTIVE LEVEL

Students can pay attention to which factors, situations and activities energize them and which ones deplete their energy. It is important to include after-effects too (e.g. alcohol consumption may make one feel temporarily energetic, at the expense of lacking energy the next day). They can consider what can be done to achieve a more balanced flow.

RECOMMENDED MATERIALS

Blanche, C. *The Book of Energy* provides some practical advice how to increase one's energy level from various perspectives. Rainwater, J. *You are in charge*, chapter 9 and Lawen, A. *Bioenergetics* are also relevant for this area.

ORGANISATION

Organizing and structuring reality is a universal human characteristic, even on the level of perception (for example, we tend to automatically perceive a triangle when we see three isolated points). Of course, this is not limited to perception. This area focuses on organization on a larger scale - namely the ways people structure their lives and activities. Educational institutions naturally pay much attention to this area, and literature on the subject is substantial. However, it is usually identified with an externally imposed structure that is often boring for pupils and may weaken their motivation. This might be necessary on the institutional, but not on the individual level. This area will compare the innate and imposed order and address factors that affect an organization of human activity.

THEORETICAL LEVEL

Innate and imposed order. The world does not seem to be fully deterministic and predictable. The chaos theory finds its place not only in weather or social sciences, but even in engineering, electronics etc. (see Hall, 1992). However, this does not mean that we live in a completely disorderly world. It seems that the world has an innate, natural order that expanded, in dispersion looks chaotic. In organising our activities, we can either try to follow that natural flow, or impose an artificial order from the "outside" (e.g. one can eat (or feed somebody) when hungry, or at pre-fixed times). Both ways have their advantages and disadvantages. Following an innate order means following a change and dynamism, coordinating one's activities with the rhythm of one's needs or surroundings. It enables better harmony and a minimal waste of energy. Imposed order is, however, more predictable and more efficient in group settings.

Time is the basic framework within which people organize their activities. The ability to operate within this framework is a necessary condition for normal functioning. There is no activity that does not need time. However, an attachment to time can be limiting as much as its disregard. This happens when the focus is on time rather than the activity. It needs to be borne in mind that the quality of time is more important than the amount of time at one's disposal. Perception of time can be stretched and condensed. Nevertheless, to prevent an impasse, it is advisable to do the most important projects first.

Dynamics. Both a frequent change and attempts to keep things unchanged create a conflict with the natural flow of events, which increases entropy. Preventing the change can temporarily provide a state of constancy, control and predictability and in that way alleviate anxiety, but lasting stability can be achieved only if one accepts that everything changes, that only change is permanent. This requires flexibility and willingness to balance the steady periods with the periods of change (see Marris, 1974). In practice, this means knowing when the time is for action and when for rest, avoiding either to be idle or hurried. Accelerating one's activities can easily increase entropy, so it should not be rapid but gradual, to enable one to check if he is still in control and has not lost himself in the process. Everything is possible to accomplish if excesses are avoided.

Plans. A good plan is not just a time-space construct, but an organization of a successive string of events, with regard to circumstances. A good plan includes answers to what, how, when and where, and solutions for conceivable obstacles. To minimize a conflict with the flow of events, a possibility of a change and unpredictability should be also inculcated. If not flexible, a plan can be limiting and counter-productive. For that reason it has to be always below the person, never above. This means considering a plan only as

a means to an end not the end in itself. Focusing on a plan can result in forgetting the purpose. Holding to one's intentions is persistence, to a plan stubbornness.

PRACTICAL LEVEL

I. *Backwards schedule.* One can get a more realistic picture of how he spends his time if he writes down without interfering (for a week or so) how much time he has spent on various activities (making a schedule of what has happened, not what is planned).

II. The student can make a plan of his daily, weekly, monthly and yearly activities, look at what can be achieved regarding available time, play with it, and then leave it. He can come back to it when he feels confused or wants to change something.

III. If waiting, for example, causes impatience and nervousness, the situation can be used as a chance for a mini break, cue to relax (e.g. focusing on one's breathing and muscle relaxation can distract one from expectations that cause impatience).

REFLECTIVE LEVEL

Students can consider to what extent it is possible and practical to follow the inner order, and to what extent it is necessary to impose an external organization. They can also examine their relation to time (whether they try to kill, use or fight time) and to what extent plans of daily activities can be helpful.

RECOMMENDED MATERIALS

Assagioli, R. 'Planning and Programming' in *The Act of Will,* and Atkinson, J. *Better time management* can be suggested.

PERFORMANCE

The aim of this area is to describe the factors that constitute *competent performance.* The assumption here is that most people, in most cases, desire to do well when they deliberately undertake an action. Spence and Helmreich write that 'human beings have an innate need to be competent, effective and self-determining'. (1983, p.24) Therefore, (unlike in the other areas) the other side of the spectrum will not be considered. Most of the facets of competent performance mentioned below are encouraged (but rarely taught) in education within various subjects and activities.

THEORETICAL LEVEL

One's shortcomings and imperfections cannot be used as justifications for inactivity. Competence depends more on how effectively one uses her abilities (whatever they are), than what abilities she has. Trying always to do well regardless of the importance, value or a reward, increases one's chances to perform competently even under pressure because it becomes a habit. It does not guarantee success, sometimes we may fail for reasons beyond our control, but it is easier to accept even a failure if we know that we have done our best. If the priority is to satisfy oneself not others, praise or criticism will not have a negative effect on quality of one's performance (because comments of others are not primary motivators). Doing well does not mean striving for a maximum but an optimum. That means taking into account all the factors: quality and the way of doing, time, purpose, circumstances, one's own mood, and an accurate assessment of one's own (and others') abilities. Possible advantages of competent performance are sense of achievement and purpose, increased interest, financial gains, recognition etc. Some features that characterize competent performance are described below:

Economy means investing energy into activities that are likely to return or increase it in one form or another (an accomplishment considered intrinsically valuable usually does).

Practicality means having in mind the aim before and during an action. It can be a safeguard from spreading too much or getting bogged down with details. This, however, does not apply when the process is more important than the final result.

Preparation entails considering, before the start, what may be needed (tools, help etc.) and also all the steps of the process and how they are related.

Efficiency means doing something at the right time, at the right place, with as little waste of energy as possible. Procrastination often increases inner resistance, so an action should follow a decision as soon as possible. However, rushing can also decrease efficiency.

Carefulness means once started, focusing on the activity rather than thinking about something else or whether what one is doing is useful or not.

Elegance makes a performance look spontaneous, natural and easy. It is achieved through a persistent and attentive practice.

Improvisation means flexibility in thinking, seeking actively new ways of accomplishing a task. This may be necessary, if something unpredictable happens. However, complicating needlessly is not improvisation but a waste of time. The easiest, the simplest way is often the most efficient. There is usually (although not always) a good reason why a particular way of performing a certain task is customary.

Creativity is an ability to produce new, and it usually makes any work more pleasurable. Creative ideas arise easier during the practice than from prior thinking.

Effectiveness. Incomplete tasks leave the person open, and continue to influence behaviour (see Ford, 1987, p.408). Projects too big to be accomplished without interruptions can be divided into manageable segments, which increase the sense of achievement and improves motivation. Not everything can be accomplished though.

Sometimes a project has to be abandoned. That also means finishing, as long as it is a conscious decision, rather than just leaving an unfinished work behind to linger.

PRACTICAL LEVEL

I. This exercise is designed to help students minimize possible drawbacks before an action that is going to be undertaken. The student considers what and who can endanger her project (including possibly a part of herself, an inner saboteur); who could gain if the project falls through. If it is another person, she can get in his shoes and imagine what she would do to sabotage the project. Then she can prepare for it in advance, or confront, negotiate or deal with an (internal or external) saboteur.

II. To avoid sluggish doing, some authors recommend imagining that it is the last thing that one is doing in her life. The assumption is that in this way the performance itself will become more important regardless possible gains that it may bring. However, a caution is warranted because it may lead to forgetting a larger context.

REFLECTIVE LEVEL

Students can think to what degree the quality of their performance depends on the importance an activity or its results have for them and what other factors influence it.

RECOMMENDED MATERIALS

Still relevant Hannah Arendt's *Human Condition* clarifies the difference between work, labour and action. Pirsig's *Zen and the Art of Motorcycle Maintenance* brings about, in an accessible way, the importance of competent doing and phases of that process.

APPENDIX IV

(The remaining areas from the Social category)

SOCIAL ATTITUDES GROUP

There is no need to emphasize the importance of how people perceive, value and assess each other, collectively (e.g. racism) and individually (in personal relationships). This group consists of the areas that affect the formation of social attitudes:

Moral sense is the foundational area of this group. The notion of moral sense is important because it allows us to avoid moral relativism on the one hand, and social determinism on the other. Recognizing and cultivating *personal* moral sense is even more urgent nowadays not only because the existing sets of moral rules and principles appear hardly adequate to respond to the complexity of human interactions, but also because morality itself is becoming more personal. More and more especially young people are not prepared to accept unconditionally rules imposed from above, but rather try to forge their own moral conduct. Developing personal moral sense can provide them with something to rely on in that process, without infringing on their autonomy.

Protection is an area that focuses on adverse behaviour and responses to it. Protection is one of the fundamental abilities of any living organism. However, in the modern world it is not always clear when protection is really needed, so it is sometimes misused and distorted (e.g. to justify aggression) or abandoned (to avoid appearing aggressive).

Relating to others is the counterpart to *Protection.* It does not refer to an active engagement with others, but to some affirmative attitudes that enable contacts and connections between individuals and groups.

Symmetricity is a new term used for the area that includes comparing with others and a "vertical" relation between individuals (e.g. equality, superiority, inferiority). It is a universal occurrence not only among humans but the other primates as well (expressed, for example, in a hierarchical organization of a group). This is the final area because it is based to some extent on the other areas in the group.

MORAL SENSE

Morality is a complex phenomenon, so it cannot be part of this model, but moral sense, the irreducible component of morality, can. It should not be identified with moral intuition (intuitive moral thinking) in the way that, for example, Hare uses the term. Moral sense refers to a universal human ability to value actions in terms of good and bad (even when they do not affect the evaluator) and is necessary for social functioning. Moustakis (1967, p.94) writes that 'moral sense ... is not a law or a definition but... the internal directive that establishes meaning and value'. There is bio-neurological (Kegan & Lamb, 1987; Ruse, 1991; Wilson, 1993; Goleman, 1995, p.102; Jennings, 1999), psychological (Assagioli, 1965, p.233; Blum, 1980; Turiel, 1983) and philosophical (writings of Aristotle, Shaftsbury, Hutchinson, Heidegger, Nigel, McDowell) support for the notion of moral sense. Its indirect indicator is that sympathy, compassion, fairness, regret, guilt and concern for others can occur spontaneously among children (unlike shame that needs to be socially induced) (see Wilson, 1993). In fact, the inability to recognize and evaluate consequences of one's actions (and actions of others) indicates mental disorder. This is not to say that moral sense implies moral uniformity. Moral sense is only a potential, shaped by society and expressed within a particular social framework. It can be embodied in different moral interpretations and conducts, or even stunted. However, although moral sense often coincides with socially accepted morality, they may conflict and should not be identified. Thus, this perspective tries to reconcile moral realism (moral objectivity) with moral pragmatism (the moral as a social product). Moral sense is often implicit in Moral Education (e.g. in Value Clarification models), but rarely spoken about. However, introducing this notion seems important because it is not always possible to clearly formulate and rationally justify what is morally good and bad. This area will focus on the consequences and development of moral sense.

Consequences. Behaving in accord with one's own moral sense feels good, behaving contrary to it does not, but these feelings can be distorted by other gains or losses. A result of the latter may provide temporary and partial satisfaction, but the former creates lasting positive feelings and a sense of completeness (see Bradley, 1876, p.68-81). Disregarding moral sense is sometimes attractive because it may offer immediate relief or gratification, but it leads to negating others and one's own social aspect. Thus, it alienates and isolates the person from other people and himself: Horney writes that 'we cannot suppress or eliminate essential parts of ourselves without becoming estranged from ourselves.' (1945, p.111) This causes an inner conflict indicated by bad conscience and the accompanying feelings of regret or guilt (this is why justifying is so common). They are absent only if one's social aspect is completely cut off. Conscience, however, should not be identified with feelings that are a result of social conditioning[101].

Development of moral sense can be vertical (qualitative) or horizontal (quantitative). The former increases its sensitivity (see Piaget, 1967; Kohlberg, 1981), the latter the scope or locus of concern, so that it becomes more inclusive (selfish people, for example, are not developed in this way) (see Aristotle, [1983]). The development of moral sense is supported by the development of *will* (character, virtues) (Aristotle, [1983]; Slote, 1992; Blum, 1980; Foot, 1978) *reason* (Kant, 1876; Kohlberg, 1981) and *affect* (empathy, care) (Nussbaum, 1986; Stocker 1996; Staub, 1987). Personal moral conflicts are usually the result of different levels of development of these aspects (e.g. moral sensitivity conflicts with weak will). Thus, balancing their development minimizes the chance of these conflicts. An action can have a moral connotation only if it is the result of one's choice, so a certain level of autonomy and personal power are also needed. Moral rules and

principles can have an important supportive role, but they can be limiting. They are a simplification and therefore do not always account for the complexity of a situation (they can be too rigid or too general). Thus, they need to be considered in a context.

Harm can be caused or perpetuated through inactivity and ignorance, not only malevolent actions. So, moral sense is not only concerned with avoiding harmful actions, but also with an active promotion of good causes.

PRACTICAL LEVEL

A big problem regarding moral sense is a tendency towards partiality. Rawls' suggestion to imagine that one does not know on which side he (or any other party) will end up, can promote impartiality. The other way is to analyse some situations in which one does not have any interests, and then apply the conclusions to one's own situation.

REFLECTIVE LEVEL

The following issues can be considered: why be moral? Is it good to be good? Do we need a reason? To what extent would one change his conduct, if the law and punishment did not exist? Does being good make one weaker? What is the difference between morality and good behaviour? Is it immoral to do something self-destructive or destructive with consent (e.g. masochism, euthanasia, etc.)?

RECOMMENDED MATERIALS

Buber's *Good and Evil,* Nietzsche's *Beyond Good and Evil,* and Dostoyevsky's *Crime and Punishment* can be suggested. Of course, there are many other relevant materials.

PROTECTION

Protection refers to an ability to prevent or minimize undesirable effects of the social environment. Many situations in educational institutions like elsewhere require this ability (e.g. bullying, teasing). However, only recently has education started helping pupils to become more competent in this area. In this model, the purpose of protection, and causes of and responses to hostility will be addressed.

THEORETICAL LEVEL

Adverse behaviour can be active (e.g. aggression) and passive (e.g. ignoring the other person). The latter may be less conspicuous but equally destructive. Beside instrumental reasons, adverse behaviour can be a result of intrinsic factors listed below. Their better understanding may contribute to diffusion of such a behaviour (in oneself and others).

Social factors: aggressive behaviour can be a learnt response (e.g. imitation, see Bandura, 1977). It can also be the result of alienation and deprivation. A harsh or rejecting environment may affect some individuals or groups to adopt an adverse attitude. It is supported by a belief that regard for others will make one weak, less capable to cope. However, being a good person does not mean being soft, it is compatible with strength and firmness. In fact, it can even strengthen a person in long run.

Psychological factors: the sense of injustice and unfairness and powerlessness to correct them may lead to displacement (e.g. a child unjustly hit by an adult, may hit another child to vent her frustration).

Neuro-biological factors (e.g. low blood sugar) and *environmental factors* that cause stress, frustration, pain and other discomfort (e.g. crowding, ambient temperature) can contribute significantly to aggressive attitudes. (Benjamin *et al.*, 1987, p.279)

Purpose of protection. Indiscriminate liking or loving can become a self-satisfying pattern not really related to experience or others. Such an ideology has little to do with reality. Not all people have always good motives, sometimes they act out of malice, spite, envy, desire to manipulate, etc. It is easier to become a victim if this possibility is not accepted. Always blaming oneself and finding excuses for others is equally maladaptive as always blaming others, and finding excuses for oneself. If love and benevolence are not balanced with strength and caution, they can be abused (Ferrucci, 1982, p.200). Aspiring to be a good person cannot be an excuse for passivity and submissiveness. A good person is good towards himself too, which includes being able to protect oneself. Giving in to abuse is not a sign of love. Some people go as far as one allows them, so it is important to be able to set a limit. Tolerating malevolence has not only adverse effects in the immediate situation, but also allows it to grow. However, it is important to be aware what is protected and if protection is really needed (why certain behaviour is interpreted as hostile). Overprotection makes the person closed and in that way limits experience. Furthermore, protecting one's own weaknesses may prevent further development.

Response. Hostility can be either *avoided* (if it does not have long term consequences), *diffused* through for example humour or acknowledging the feelings of the other person (listening, clarifying), or *confronted* (making clear how one is affected). In any case, it is important to preserve confidence and calm. Fear helps only if one is running away. An aggressive response may achieve short-term goals, but it hides insecurity and increases uncertainty and risk. Difficult people are encouraged when they notice that one is taken in by their behaviour and start overreacting. Genuine calm leaves a more authoritative impression and is usually more effective than agitation. Calm is easier to maintain if one focuses on the situation, instead of on fighting others or oneself.

PRACTICAL LEVEL

It is not always conductive to express negative emotions in the situation, but suppressing them makes one more vulnerable and keeps one attached to the person who has caused them. However, there are ways to express them without involving directly the elicitor:

(i) *Imagination*: one can imagine that the elicitor is present and speak or shout at her (visualizing it, or aloud). It is important to do it from a subjective perspective, imagining the other person, not observing oneself in imagination.

(ii) *Verbalisation:* one can speak to somebody else about the situation and the related emotions (e.g. a counsellor or friend).

(iii) *Writing, drawing:* one's emotions can be expressed through writing a letter to the elicitor. It can later be discarded or posted. Drawing can be beneficial, too.

(iv) *Action:* one can vent her emotions on a suck or pillow. (Ferrucci, 1982, p.88)

Although beneficial (see Pennebaker 1988, p.677), self-expression is not sufficient. A resolution also requires developing a strategy to deal with the situation, and either forgiving the elicitor or minimizing the contact and trying to forget her.

REFLECTIVE LEVEL

Students can reflect on their attitudes towards adverse behaviour: what situations (or people) tend to arouse aversion in them; how they express their emotions, and what would be, in their opinion, a right (moral, practical) way to express them.

RECOMMENDED MATERIALS

Ferrucci, P. 'Tigers of Wrath' in *What We May Be*. Golding, W. *Lord of the flies* and Bach, R. *Illusions* exemplify the importance of protection.

RELATING TO OTHERS

This area refers to the attitudes that enable people to relate to each other. Education actively promotes affirmative attitudes, but often without clarifying their purpose and factors that affect their formation. This may be a reason why some people find it difficult to change and remain stuck with maladaptive attitudes. This area will examine the consequences of some basic attitudes towards others and how they can be affected.

THEORETICAL LEVEL

Respect means treating people as subjects not objects, which implies recognizing the intrinsic value of any human being: that one is (*existence*), and that one can choose and act (*agency*). Treating people as objects might increase the sense of control, but because it means not being really aware of *people*, it brings feelings of loneliness and boredom regardless of the amount of time spent with others. This may increase the desire for some compensatory aims, which may bring even further alienation. To assure genuine respect, others have to be treated with respect, too. However, respecting others does not need to be a burden. Giving equal attention to everybody does not require giving equal time.

Acceptance is more fulfilling than rejection because it includes openness and sharing that expands and enriches the person. Acceptance increases one's chances of being accepted, and rejection of being rejected. It is supported by actively looking for positive qualities in a person, rather than his faults. Being aware of the shortcomings of others does not entail being troubled by them. Assessing others on the basis of their qualities rather than one's own expectations decreases a chance of disappointment.

Acceptance is different from tolerance. Tolerance is a capacity to bear, put up with

others, suggesting that they are a problem, pain, burden to be endured. Unlike acceptance, it implies closedness and sometimes covert superiority (of those who tolerate). Acceptance may include tolerating some activities, but it does not mean putting up with everything. In fact, it is easier to reject certain behaviour if the person himself is honestly accepted (instead of allowing to be taken advantage of in order to hide one's feelings and appear tolerant). Moreover, the first step to elicit a positive change is to accept the others as they are and try to understand their motives. However, there are several reasons why accepting others (or some of their aspects) may be difficult:

Insecurity (as a response to real or imagined threatening situations) causes people to form their attitudes on the basis of superficial similarities or differences (e.g. nationality). It often leads to an incorrect judgment[102]. (Argyle, 1983, p.114)

Projection. One may find some characteristics of others difficult to accept because he recognizes the same characteristics in himself. Thus, inner conflicts are projected outside.

Comparison. A sense of superiority (e.g. cliquishness) or inferiority (e.g. envy) are barriers to accepting others. Conceit or envy are usually the result of distorted perception, when one aspect of one's own or somebody else's life is extracted from the whole. However, nobody can have everything. It is likely that the one who envies has something the envied one would desire, and those looked down on have something to offer if one is open enough to recognize it.

Generalisation. To assess people on the basis of their individual merits requires an effort, time and intelligence, so some people try to simplify this process by generalizing some superficial information. It can happen on several levels: crude and misleading generalizations are based on physical (race, age, physical ability, gender, nationality) and social determinants (culture, religion). They both undermine individual differences. There is reliable evidence that physical characteristics do not relate to personality traits or

psychological or behavioural characteristics. (Hochberg, 1978, p.224) Generalizing some other superficial features (e.g. the way one dresses, talks or looks) can also be misleading. The other type of generalisation is when whole communities or groups are judged (or rejected) on the basis of a limited experience with one or a few individuals. In fact, variety in intelligence, moral capacity, communication skills etc. is usually greater among members of the same sufficiently large group, then between groups.

PRACTICAL LEVEL

The student can choose an individual or a group that he finds difficult to accept. Those aspects that are not acceptable can be located and disidentified from that person or group. The student can explore his own feelings towards them in isolation, and look at their deeper, underlying causes. He can then try to observe the person or group from different perspectives and see to what extent it alters his attitude.

REFLECTIVE LEVEL

Students can consider whether everybody should be respected, or respect depends on one's actions or some other factors (i.e. when they lose respect for somebody; whether it is related to self-respect of that person, etc.). They can also consider their attitudes towards new persons (trust, fear, animosity) and what indicators they use to form them.

RECOMMENDED MATERIALS

Blakeslee, T. *The Attitude Factor* provides some theoretical background. Lee, H. *To Kill a Mockingbird* might be somewhat outdated, but it is still psychologically relevant.

SYMMETRICITY

It is hardly necessary to point out the importance of an area that relates to equality and inequality. Present education seems ambiguous about the subject. Equality is nominally advocated, but asymmetrical relationships between teachers, teachers and pupils and pupils themselves pervade the school atmosphere.

Because it is closely related to comparing, the first issue addressed here is what can be compared and what cannot. Based on this, the attitudes of superiority, inferiority and equality and their adequacy are examined, with an emphasis on the difference between personal and functional (a)symmetry.

THEORETICAL LEVEL

Comparing. A commonly overlooked misconception is that objects and people can be compared. In fact, it is possible only to compare their characteristics (if 1, 2 and 3 are objects, only their attributes a^1, a^2 and a^3 are comparable). To say 'He is better', or 'She is superior' is logically incorrect. Such statements are used either for the sake of simplicity or as a generalization. Comparing one or a few characteristics and then generalizing them may be sometimes practical, but it does not do justice to the complexity of human beings and human life. One can drive, play or look better, but it does not mean that she is a better or superior person (one who plays better, may not cook better, and so on). This is easily overlooked if an attribute or a role becomes more important than the whole person, which can be abused to justify some instrumental aims. Not even all characteristics can be compared but only those that can be measured. Thus, it can be concluded that nobody can be a better or worse person, everybody is in fact an unrepeatable and essentially incomparable individual.

Personal symmetry. From the above perspective, equality does not imply that we are all the same, but that we are not comparable. Equality allows differences, it only means that standards of assessment, rights and opportunities should not depend on them. In other words, 'an inequality in treatment must be justifiable in some way.' (Downie & Telfer, 1971, p.49) This implies that attitudes of inferiority or superiority are inadequate. They may be encouraged by others or circumstances (sometimes people act from a superior position only to probe the strength of the other), but ultimately they depend on the person herself and her way of thinking. Nobody is really superior, but some people may be more confident because they do not bother with comparing, or appear so because they suppress "weak" aspects of themselves. Inferiority and superiority are connected. Believing that there is somebody below implies believing that there is somebody above, too (and the other way around). Looking down on others is usually compensation for lack of genuine self-respect. Reminding oneself that we are all mortal can significantly decrease the importance of other differences. An impression of inferiority or superiority may also arise because dependence, needs or the importance given to each other are not reciprocal. Not admitting it to oneself and attempting to maintain a pretence of equality only exacerbates the situation. Some people even put themselves in an inferior position as a response to a favour. However, this is more likely to be perceived as a punishment than a reward. Personal asymmetry always has a negative effect on spontaneity, friendship and intimacy. Abandoning thinking in terms of superiority and inferiority decreases tension and nervousness, and makes persons involved more open and relaxed.

Functional asymmetry. The above does not make comparing obsolete but its generalization. Sometimes functional asymmetry is important, even necessary, but it does not give anyone a license for abuse, degradation or humiliation. This includes parents and

teachers who usually have superior knowledge, experience and skills, but this does not make them superior people. The way to avoid inferiority in a subordinate position is to accept it - hiding or denying it proves inferiority. Respect for the qualities of others and freely accepted limited subordination in order to learn or perform a task, do not create inferiority. For example, one will learn to drive better if the superiority of the instructor's *skills* is accepted, but this does not require forming an unequal relationship.

PRACTICAL LEVEL

The student visualizes herself with somebody else. She observes how they relate to each other, whether the other person seems taller or smaller than in reality, what their positions are, etc. If it transpires that she feels superior, she can find what it is compensation for. If she feels inferior, she can explore if their mutual needs are asymmetrical, how they can be balanced, whether that person is irreplaceable and whether she really depends on him. She can imagine a situation where the attributes that make that person superior are irrelevant and see if she feels differently.

REFLECTIVE LEVEL

Many everyday situations may be used to examine one's attitude towards personal and functional (a)symmetry. For example, in competitive sports students can pay attention to what is more important for them, to win the game or to beat their opponent(s), and so on.

RECOMMENDED MATERIALS

Adler, A. *What Life Could Mean To You,* can prove a useful reading for this area.

INTERACTION GROUP

This group includes the basic elements that constitute human interactions:

Appearance is usually the first signal to others. The ability to affect one's own appearance, create an impression, is a universal and irreducible phenomenon. It is achieved through various means (clothes, make-up, posture, way of talking or behaving etc.) but cannot be reduced to any of them.

Awareness of others includes listening, observing and empathy, skills that allow us to become aware of what other people think or feel. This area is qualitatively different from *Awareness* (p.313) in the Being category. While awareness about the world depends on our senses, awareness of others is more indirect. We need to extrapolate about the thoughts and feelings of others on the basis of sensory information. This means that awareness of others involves an active process that requires willingness and effort.

Communication focuses on information transmission. It can be considered a counterpart to the area *Awareness of others* that, as already mentioned, includes listening and other receptive aspects of an interaction. It may be objected that listening and communicating are so interlinked that they should not be separated. However, it is not uncommon to use one without the other (e.g. giving a speech, listening to the radio) which indicates that they consist of distinctive skills that can be observed independently.

Behaviour can be defined as a 'class of events which occurs during co-presence and by virtue of co-presence.' (Goffman, 1967, p.1). It relies on the above areas but cannot be reduced to them. Behaviour is an overarching area that refers to a manner of conducting oneself during an interaction with others. It may be relevant to point out that in this case the meaning of the word behaviour is close to the common use of the term, rather than to a much more inclusive use in some approaches in Psychology.

APPEARANCE

Appearance has a multiple purpose: to attract or protect; to signal mood, character, profession, position or status; to help one situate within a certain role. Despite its significance, there is very little education in this respect at present. Sporadic references to appearance are fragmented and have a limited value. This area focuses on some basic factors that affect appearance: congruence, flexibility and appeal.

THEORETICAL LEVEL

Congruence. Incongruent appearance does not correspond to the person. Sometimes people deliberately try to appear different from the way they are. This can have various motives: to trick others, to hide or protect, to preserve privacy, to compensate for the subjective sense of personal inadequacy or inferiority, or to prove something to oneself or others. Emphasized impressions usually indicate the opposite. For example, an over-jovial appearance may hide melancholy (it is sometimes done with the hint of what is hidden to provoke curiosity); or somebody who feels submissive may appear aggressive and the other way around. Incongruent appearance can have a temporary effect, but it creates barriers between the person and others, causes tension and can never fully satisfy. Closeness is avoided for fear that the real person will be revealed and consequently rejected. An idealized image is not effective in the long run because it is hard to live up to created expectations, and gains are usually much smaller than losses when the discrepancy is noticed. Trying to impress others with a pretence diminishes individuality and may have the opposite effect from desired if recognized. It is often a sign of an inferior position, and if the person is not aware of it, others may be. On the other hand, congruent appearance is based on one's character and preserves spontaneity. It still

allows presenting oneself in various ways, which can be achieved through emphasizing different aspects of one's character or personality. Without an ability to undertake different roles in different situations, social interactions would be limited. Thus, an image created for others can be genuine, but an image created for oneself is always false[103].

Flexibility. Even if one does not pay attention to his appearance, he still leaves an impression, which affects the assessment and attitude of others towards him. This can in turn affect his own self-esteem. It does not mean that one should take an image more seriously than himself. An image is only the means to convey certain information about oneself. Identifying with an image makes it inflexible (e.g. a person with the image of a tough guy may find it difficult to be intimate). If a fixed image is negative, it may create a sense of worthlessness. Being attached to even an agreeable image can be restricting and prevent full interaction. An image that is useful in some situations, may be counterproductive in others. A fixed image can also be imposed by others. Allowing this not only limits one's freedom, but makes a person controllable by those who have created and have their own reasons to perpetuate it. A person who is not attached to his images can use and change them depending on the situation, which increases flexibility and freedom and allows better adaptability.

Appeal cannot be reduced to a sum of characteristics that one possesses, or a physical look (this may be sufficient only for instrumental purposes, i.e. mating). Appeal characterises an appearance that is an organic whole, which means that every part corresponds to the whole and expresses the whole and that the whole expresses all its parts (see Osborne, 1952, 203). This does not imply symmetry or regularity, but connectedness, some level of coherence between inner and outer, between what is

expressed and how it is expressed. Research shows that 'people who are seen as attractive are usually those with interesting or lively personalities.' (Duck, 1991, p.45). This is why the attractiveness of the same person may vary, depending on his state of mind at that moment. Insecurities about one's look for example, can diminish one's appeal more than actual imperfections. The above also indicates that beauty can take different forms, it does not require complying with certain standards. Creating a particular within the universal, the way of using the means to create beauty is one's style.

PRACTICAL LEVEL

The student can experiment with different appearances first on his own (using a mirror if necessary) and later perhaps for others. Fixed images can be combated by creating opposite ones to those used habitually. It is important to pay attention to the effects that different appearances have on others.

REFLECTIVE LEVEL

The students can consider if their appearance is deliberately chosen, accepted or adopted. They can also consider how society affects appearance (e.g. why people follow fashion).

RECOMMENDED MATERIALS

Argyle, M. 'Self-image and Selfpresentation' in *The Psychology of Interpersonal Behaviour;* Chapter 1 in Asbell, B. and Wynn, K. *Look Yourself Up*; and Goffman, E. *The Presentation of Self in Everyday life,* relate to this subject. Photographs and footages of public figures can be used to analyse how an image achieves certain effects.

AWARENESS OF OTHERS

Awareness and understanding of others are based on listening and observing, and empathy. Although the value of these skills is recognized in education, there is still insufficient focus on them. Whitaker, for example, writes that 'listening has been almost totally neglected by the schooling process.' (1984, p.4)

THEORETICAL LEVEL

The focus of attention can be on the person, the content, or both. It is important to decide what is one's priority, because they require different approaches. Focusing on content may require memorizing facts, taking mental notes etc., while focusing on the person may include empathy, atmosphere and non-verbal cues. The focus can also be widened or deepened. The former involves registering as much (verbal and non-verbal) information as possible. The latter means narrowing the focus to a limited amount of information in order to penetrate to deeper levels of meaning.

Listening. The conversation skills consist of listening as much as talking. This is to say listening to others, not oneself (i.e. using the time while the other is talking to think what to say next). Attention is easier to maintain if one can relate what is said to one's own experience and interests. It is important to acknowledge that something has been heard (through body language or verbally). Understanding the reason why somebody is telling something helps in adopting right attitude (e.g. the person may seek advice, sympathy, or a chance for an emotional discharge). Open-mindedness does not mean adopting or accepting the view of the other, but being willing to see things from a different perspective. A good listener does not assume, but checks that he has understood things

properly by occasionally rephrasing what has been said. Sometimes a conversation has overt and covert meaning. Ambiguity can be resolved either by asking for clarification or by ignoring a hidden meaning (taking a statement at face value) but not by going along with it (assuming, without a confirmation). Questions can be used to clarify or point at contradictions, but trying to reveal what somebody is unconsciously or consciously avoiding, demanding honesty and openness, usually has the opposite effect.

Observations. The body reflects the state of mind, so paying attention to appearance and body language (especially if verbal statements seem inconsistent or incongruent) can provide one with additional information and clues. Research shows that the benefits of being able to read non-verbal cues include being better adjusted emotionally, more popular, more outgoing, and more sensitive (Goleman, 1995, p.97).

Empathy is not only important for moral development, it also enriches personal experience (Staub, 1987, p.111). The experience of those who cannot 'put themselves in others' shoes' is impoverished. Empathy also helps one to understand others better (which plays an important role in acceptance, forgiveness etc.). However, empathy is not always productive (e.g. in physical defence) or constructive (e.g. it may cause envy). False empathy, when what one would experience under the circumstances of the other is attributed to the other (*ibid.*, 1987, p.105), can also be counter-productive.

An assessment of others and their actions needs to take into account the circumstances, intentions (based on perception, motives and judgment), the act itself (based on motivation and abilities) and consequences. This is because a good action can have bad

consequences, good intentions can result in a bad act, and so on (e.g. helping somebody out of pity, desire to feel superior, or impress others, have a different value).

PRACTICAL LEVEL

I. Distortion of one's perception is usually the result of personal pre-assumptions (e.g. stereotyping). The phenomenological method can minimize their effect. It consists of trying deliberately to "bracket" one's assumptions, expectations, judgments, opinions. This means to decide, while listening, to focus only on what is received and refrain from jumping to conclusions. Information so obtained can be later compared with one's expectations and assumptions and the differences can be analysed.

II. The student picks up a character from a film or a book, and tries alternately to empathize with him, put himself in his shoes, be aware how he feels and what he experiences, and take a detached, more "objective" position. One can change characters, pick ones of different sex or background, ones he does not like, etc. and see what difference these perspectives make.

REFLECTIVE LEVEL

Students can consider what is important for them and why, in forming an opinion about other people. (e.g. a look, background, profession, behaviour, what they say, etc.).

RECOMMENDED MATERIALS

Bolton, R. 'Listening Skills' in *People Skills*; Goleman, D. 'The Roots of Empathy' in *Emotional Intelligence* and Morris D. *Manwatching* can be suggested.

COMMUNICATING

Communication is defined as intentional information conveying. (Ford, 1987, p. 609) The importance of this ability is recognized in education and the work place, although industry seems more interested in direct action (e.g. providing training). This area addresses some factors that affect the quality of communication.

THEORETICAL LEVEL

Preparation can be useful for predictable situations. This is usually the case when a communication goes only in one direction (a speech, acting, etc.), or is limited to a factual level (e.g. answering questions). However, preparation can be an obstacle for conversation, because the responses of others are rarely fully predictable and because it hampers spontaneity. Words need to match an immediate mood and situation to have a desired effect. Of course, thinking through an argument in advance is different from preparing what to say, and is often useful.

Dynamics. To maintain the flow of conversation, a pause is as important as talking. It gives participants time to digest what has been said, to rest, or a chance to reply. Interruptions can also be sometimes functional. They can speed up and build up a conversation if they are closely related to what has been said. However, making a leap forward, changing the topic, or speaking to somebody else, breaks the flow of conversation and is perceived as undermining the interrupted person. Also, it may result in missing something important and prevents the other from expressing herself fully on other levels (e.g. affective). Thus, unless in emergency, it is usually better to allow others to finish, before speaking.

Maintaining attention requires clear, concise, convincing and interesting speaking. An interesting talk is imaginative and includes humour (if appropriate). Miller writes that engaging conversation should be 'intelligible, truthful, relevant and informative.' (1981, p.139) It is important to bear in mind to whom one is talking. The level of conversation has to be based on a common denominator regarding pace, intensity, interest, depth and knowledge. Interest can be lost if one assumes that others know what he knows. However, interest does not always arise out of what is said, but often out of what can be extrapolated, so it is not necessary to spell everything out. Most people prefer to make their own conclusions, because it puts them in a more active position and appeals to their intelligence. Objectifying and generalizing one's own opinion, infringes on the right of others to have theirs. Repeating rarely improves an impression. It is more likely that what has been said is ignored than not heard or understood.

How something is said may be as important as what is said. Changes in intensity, pitch, intonation and pace break monotony. Loud speaking may convey some authority or openness, and grab attention temporarily, but it could also be unpleasant and leave the impression of a lack of depth, thoughtfulness and respect. (Tannen, 1986, p.31) People are more attentive if one speaks softly, but quiet talking makes listening an effort. Body language and eye contact are also a part of the message. Not looking at all or staring at the listeners usually creates an atmosphere of inequality. How long one should speak depends on how much others are willing to listen. Feedback can be derived from replies, and also from body language, facial expressions, mood or a level of tension.

Locus. A restricted use of *I* may leave an impression of insecurity, but a frequent use may have a self-centred effect. In any case, a locus of conversation should not be restricted to oneself: '...self-preoccupation excludes the listener and, by so doing, explicitly discredits

and derogates the importance of the other person.' (Duck, 1991, 73) Self-praise is often counterproductive, too. Mulligan points out that 'trying to force admiration from others only alienates.' (1988, p.103)

Sincerity. To what extent one can be sincere should depend on the other person's ability to accept it, not his function or importance. Intelligent people respect sincerity even when it does not please them. Lying means admitting that another person has a power over the one who lies. Even if lying to others may be sometimes useful, it is always better to be honest with oneself, which means being aware that one is lying and why.

PRACTICAL LEVEL

The student can tape some of his speeches, conversations or replies and then analyse them from the perspective of a listener (if it is done in an inconspicuous way it should not affect spontaneity). An honest and well-intended feedback can also be useful.

REFLECTIVE LEVEL

Students can reflect on their talking manners. For example, whether they talk for the benefit of themselves (to be hard) or others. They can also pay attention whom they (dis)like to listen to and why, which may affect their own style of conversation.

RECOMMENDED MATERIALS

Rogers, D. 'The Skills of the Speaker' in *The Skilful Mind* and Tannen, D. *That's Not What I Meant* are some among many materials available on this topic.

BEHAVIOUR

Upbringing (in formal education and at home) is largely concerned with initiation into what is considered proper behaviour, but it often leads to duplicity and the loss of spontaneity. This is why this area will pay special attention to the integration of behaviour with the rest of the person.

THEORETICAL LEVEL

Regulators of behaviour can be external and internal:

Conventions are external norms that regulate public behaviour. Their purpose is to insure that all participants have some control over the situation (predictability) and can maintain desired distance and regard. (Goffman, 1967) However, they do not guarantee respect for others, and may be a barrier to closeness. They also may be restrictive, although there is always some freedom within a common framework. Familiarity with conventions makes spontaneity easier, because it gives confidence in assessing to what extent they can be safely transgressed.

Consideration is the internal regulator based on taking into account the effect one's behaviour has on others. It primarily means not infringing on or depriving others (e.g. by making them feel excluded or ignored). It does not imply permissiveness, but being aware of others and their needs: sensing when it is time to stop instead of exhausting oneself or others (e.g. staying no longer than is necessary or a pleasure for everybody); knocking on the other's door, but not persisting or forcing one's way in if it does not open. Consideration is based on genuine respect, and requires more attention and flexibility than conventions, because behaviour needs to be adjusted from a situation to situation and from person to person (and the way they feel at that moment).

Congruent behaviour (based on one's personality) has the following characteristics:

Authenticity means behaving in accord with one's character and experience; behaviour emerges from the person and is an integral part of the person. Inauthentic behaviour 'does not really involve the selves of those who take part in it' (Macquarrie, 1972, p.118) Authentic behaviour relies on confidence that one *can* be accepted as she is (not necessarily that she will be). It does not rely on comparing with others, which makes forming equal relationships easier. Authenticity enables directness and openness that establish a quicker contact, increase exchange and enrich the quality of experience.

Spontaneity is not impulsiveness, acting upon the thoughts and feelings of the moment. Behaviour governed only by emotions creates affectation, not spontaneity. Spontaneity means being aware of one's inner experience (being honest with oneself) but also being aware of others, the situation and the purpose of the interaction, and allowing one's behaviour to emerge from these without excessive interference. It enables a natural adaptation to circumstances and quicker reactions, but it may be more risky because it is less predictable. There are several factors that may affect spontaneity:

Rational control. Spontaneity can be hindered by (self)imposed principles, judgments, desire for perfection and moral purity if they are forced upon or disregard other aspects of the individual. They often create a barrier between the person and others, and affect the quality of experience. They may increase the sense of control and security, but limit freedom and beget boredom. This can be avoided if one's ideals are allowed to sink in, and behaviour to emerge spontaneously from them.

Planned behaviour may help against insecurity, but it is often inadequate because it is rarely possible to accurately predict the situation and it loses the power of spontaneity.

An effort to leave the right impression becomes counterproductive if it foils spontaneity. The more one pressurises herself to appear better, the more vulnerable she is.

Forms of behaving, especially relevant in new situations, are considered below:

Politeness is a congenial way of interaction, but it loses its value if it becomes servility or cliché. To have a positive impact, balancing closedness, the sense of equality and spontaneity is required. For example, if one feels intimidated by the other person, closedness helps to conceal it, equality helps to assure mutual respect, and spontaneity helps to find a common ground despite the differences.

Stridency sometimes may be necessary, for example to attract attention, or when the initiative has to be taken but there is no time for explanations. Strident behaviour requires confidence in one's judgment and intentions. It relies on emotional impact, so to produce the desired effect, promptness and speed of one's reaction are important.

PRACTICAL LEVEL

The student can experiment with different forms of behaviour and notice the reactions. It is also possible to learn from observing the behaviour of others and its effects.

REFLECTIVE LEVEL

Students can compare situations in which they have felt authentic with those in which they have not, and analyse what factors affect their spontaneity. They can also examine the purpose and value of the conventions that they follow.

RECOMMENDED MATERIALS

Buber, M. *I - thou*; Berne, E. *Games People Play* and Chapter 3 in Rainwater, J. *You are in charge* can contribute to the further exploration of this area.

RELATIONSHIP GROUP

This group is concerned with the basic types of relationships. It consists of the following areas:

Relationship dynamic is the root area of this group that focuses on the various stages of a relationship: initiating a relationship, changes within a relationship (with a special emphasis on conflicts), and ending a relationship.

Intrinsic relationship. Although the term friendship will occasionally be used as a synonym for intrinsic relationships, strictly speaking they are different. Wilson (1995, p.45) writes that friendship can be intrinsic, instrumental and contingent. This area concentrates only on the first type (and is not restricted only to one's friends). These relationships are ends in themselves and usually include an affective component.

Instrumental relationship is concerned with the relationships that are the means to an end (e.g. professional relationships). It predominantly operates on the cogitative level. Although this area can be considered a counterpart to the one above, they are not mutually exclusive. One can develop friendship with co-workers or benefit from friends. What makes the difference is where the emphasis in a relationship is.

Intimate relationship consists of intrinsic and instrumental aspects, but beside cognitive and emotional components, it also includes a physical component: intimate relationships 'involve cooperative and shared activity, including the giving and receiving of attention, objects, comfort, and concern. It frequently involves body contact, such as caressing, cuddling, and kissing.' (Ford, 1987, p.551) This description, of course, does not imply that this type of relationship consists only of positive experiences. Many other elements (of which some may not be constructive or pleasant) can also be present.

The relationship between an infant and parent also belongs to this area, so it is considered universal, but the focus is here on relationships based on personal choice.

RELATIONSHIP DYNAMIC

This area refers to the relationship process. The focus is on several crucial points in a relationship: initiating a relationship, a change in a relationship (with a reference to conflicts) and separation or ending a relationship.

THEORETICAL LEVEL

Initiating a relationship is more successful if the focus is on what can be shared, rather than on what one can get from another. If people are interested in each other, the conversation tends to gravitate around themselves more than unrelated subjects. Argyle claims that 'humans look at a person more often and for longer periods of time when they like him or her.' (in Duck, 1991, p.55). The motive of initiating a relationship can have the following dimensions:

Cognitive: revolves around mutual benefits, common interests or novelty.

Affective: is based on liking or loving others. These affects are stimulating and refreshing because they save one from being preoccupied with oneself. A person who is not capable of giving love will not be able to receive it either. However, others cannot be expected to return it - loving may be enriching even if not reciprocated. The less one feels the need to be loved the more he will be able to love (a person in need is hardly in a position to give, unless for instrumental reasons, which is usually intuitively sensed).

Physical (sexual): showing that one is attracted to another person is not an offence, but imposing one's desire is. People generally do not like to be treated as objects (of one's sexual desire). Mature persons do not have sex because they are tricked, sacrifice or surrender, but because they want it. Sexual desire is natural, but people dependent on sex lose their freedom (of choice) and devalue themselves, which makes them less desirable.

Dynamics. Until stabilizes, every relationship fluctuates between equality and inequality, openness and closedness, softness and strength, authenticity and inauthenticity. This may lead to conflicts. Conflict 'is growing at the very time when the relationship is growing too' (Duck, 1991, p.128). It is not though necessarily a negative event, it 'can help maintain or even develop a relationship if it is managed right... a tendency to avoid conflict can be equally destructive if it prevents a couple from dealing with the issue that causes the concern.' (*ibid.*) Always giving in to keep the other works only temporarily. There are several ways to deal with conflict: denial, avoidance, domination, capitulation, compromise, collaboration (Bolton, 1979). Only the last one, however, may lead to long term improvements, so the other ways can be used if the short term results are more important than the relationship. Unfinished issues with others are more difficult to resolve without them. It does not mean that arguments and fights are inevitable. *Distributive tactics* make unproductive conflicts, while *integrative tactics* make a conflict productive. The former are characterized by the aim to win, competitiveness, preferring personal goals to common goals, and usually use threats, sarcasm and shouting. The latter consist of looking for common ground, maintaining an essentially positive image of the another person and his intentions even at the point of disagreement, prioritising mutual interest to personal ones. Rather than judging the other, they refer to the effects of the situation on oneself. (*ibid.*) Research shows that the ability to communicate effectively is essential for a successful relationship (Sternberg & Barnes, 1985, p.134). Criticizing an act instead of the person leaves the possibility for a change and reconciliation.

Changing one's attitude is another way of affecting a relationship. This is not achieved by fantasizing about what one could do or by changing only behaviour, but by changing one's inner stand towards that person. A way we relate to somebody is a consequence of our frame of mind, so if it is changed, behavioural change will come spontaneously. If

only behaviour is changed, countless details difficult to control consciously will betray one (e.g. behaving as an equal if one feels inferior is unlikely to work).

Separation. Attachment to the other person often creates a network of connections that break up when the relationship ends. So, not only can separation cause the feeling of loss, but it also requires reconstructing one's internal and external life. This is why predicted separations are easier to handle. (Bee & Mitchell, 1984, p.572) A separation initiated only by one side may have a negative effect on the self-esteem of the other, so it is important that a separation is accompanied with genuine respect.

PRACTICAL LEVEL

The following steps can lead to a constructive conflict resolution: defining the problem, looking for possible solutions, selecting a solution that suits both, and then planning who will do what, where, and when (and, of course, sticking to mutually agreed plans).

REFLECTIVE LEVEL

Students can consider typical strategies they use to initiate or end relationships, and how they deal with conflicts. They can also reflect on how their existing relationships have developed and in what direction they would like them to move in the future.

RECOMMENDED MATERIALS

Argyle, M. & Henderson, M. *The Anatomy of Relationship*; Grant, W. *Resolving Conflicts.* Hornby, N. novel *About a Boy* depicts several ways of dealing with conflicts.

INTRINSIC RELATIONSHIP

This area is based on a universal need of human beings to be with others, usually identified with friendship. Learning how to make friends happens for the majority of people in school, but usually as a part of the "hidden curriculum". Only recently more attention is paid to intrinsic relationships within education. This area will focus on the factors that constitute such relationships.

THEORETICAL LEVEL

Friendship has the aim in itself, so it can be developed only if instrumental expectations do not interfere. A real friendship cannot be used as a trading chip, to obligate others, or to feel obliged because of it. Constraints in a friendship come from inside the relationship, rather then being imposed from the outside. It can exist only if there is equality, and lasts whilst people accept each other as they are (see Macmurray, 1949, from p.69). It is difficult to develop an intrinsic relationship if the persons involved do not consider themselves equal. (Duck, 1991, p.45) This is why it is important to show respect and at the same time to show that one is a match for the other. The following factors contribute to friendship:

Openness. Jourard writes that 'the main feature that stabilizes, establishes and develops relationships of all types is proper and dexterous control of *self-disclosure*, that is, the revelation of personal layers of one's self, one's personal thoughts or even one's body.' (in Duck, 1991, p.71) Friendship requires a greater level of openness and revealing oneself than formal behaviour. This implies that people *share* themselves (their inner selves, which entails openness) with each other (Wilson, 1995, p.38). Closedness gives protection, but it prevents fuller exchange between people. This does not mean that total

candour is required (see White, 1996, p.71). That another person will always be to some extent a secret makes a relationship more appealing. If somebody reveals everything about himself too quickly, she may cease to be interesting. It is also important to be aware what effect opening has on the other. Opening up or going in depth suddenly rather then gradually, may provoke anxiety (Duck, 1991, p.74) and destabilise the relationship. Deeper conversations can be more fruitful, but if what one is talking about does not have a similar level of importance and value for the other at that moment, it can be devalued. This can be avoided if the other person is prepared for such a conversation. This does not imply secrecy; being secretive may increase interest if interest already exists, otherwise it just puts people off. The level of openness in a relationship should be proportional to the level of closeness that people seek to achieve. If disclosing is not mutual, it may affect the balance of control. The extent to which we can trust another person should determine the extent to which we can 'place ourselves in a friend's hands'. It is usually safe to open to a degree that would not endanger one's self-esteem and the sense of equality. This simply means not going further than one feels comfortable.

Care. Openness cannot be an excuse for being inconsiderate, rude or hurtful. It needs to be balanced with care and support for the other, which are highly beneficial. Affirmative and optimistic views (that include rather than exclude the other) increase the sense of security and hope. Research suggests that close, confiding and supportive relationships even enhance health by preserving the immune system and encouraging good health habits (Argyle, 1987, p.199).

Reciprocity. Friendship is not only a matter of receiving, but also giving. A relationship that is not reciprocal is quickly rejected. Giving may be pleasant in itself, not only

because of gratefulness or praise. Concentrating only on getting may create dependency, obsessiveness, possessiveness, and selfishness, while giving may contribute to openness, equality, friendship and love. Unselfishness does not diminish individuality. In fact, it can be protective because the direction is from the person, rather than towards the person who is giving. To be able to give, it is first necessary to be aware that one has something to give (it could be goods, attention, support, affection, time etc.). However, indiscriminate giving is not productive (Duck, 1991, p.127). Giving is meaningful if it is voluntary, so one should give only what she wants to give. One may devalue himself and what she is giving if she leaves the impression that she would yield to any demand. What is easily obtained is usually valued less. By the same token, imposing oneself, forcing on the others what they do not want, is not a sign of friendship but rather self-gratification.

PRACTICAL LEVEL

The student can imagine an ideal friendship, see in what way it differs from relationships she has and how that difference can be bridged.

REFLECTIVE LEVEL

Students can consider how important friendship is for them, and what their attitudes towards and expectations from their friends are.

RECOMMENDED MATERIALS

Duck, S. *Friend for life;* Miller, S. *Men and Friendship* is an insightful personal search for friendship. Jane Austin's *Emma* and Barnes, J. *Metroland* can also be interesting.

INSTRUMENTAL RELATIONSHIP

This area focuses on relationships that are the means to some other ends (e.g. professional relationships). Several types of such relationships are distinguished, based on the locus of their aims.

THEORETICAL LEVEL

Self-benefit relationship. When somebody is concerned only with his own benefit, others are treated as objects, the means to an end. This results in ignoring their desires and valuing them only on the basis of their usefulness. People are replaced with their roles or functions, and the aim is to dominate and control. This can cover a wide range of interactions, from cheating to attitudes of some employers. A response to such a relationship can be submission, avoidance or confrontation. Assessing short term and long term consequences and risk should proceed any response. However, a confrontation is better to be entered without any doubts, to avoid insecurity. If one believes that he does not have enough power and resources to oppose the other at that moment, he can work on building them up. It is better to prepare for every possibility than expect fair play. It may be useful to try to win support from one's surroundings. Asking for help to prevent being used and to protect one's rights is not cowardly.

Sometimes self-benefit motives may be hidden behind inauthentic behaviour (e.g. over-friendliness). If this is recognized, the best strategy is to discontinue the interaction or interrupt the "game" by focusing on possible underlying motives. If this is not possible, one can close himself, stay alert, and keep attention on the actions of the other (e.g. any inconsistencies or a sudden change of behaviour even for the better, warrants caution). Distancing oneself to take a wider perspective can preclude naivety.

Mutual-benefit relationship can have several forms:

Cooperation. All the participants have the same goal (e.g. a sports team). It increases productivity (a group can do more than individuals) and reduces the risk of errors. Cooperation is effective if individual aims do not override the common aim.

Reciprocation. The participants benefit in different ways (e.g. a trade).

Co-dependency. The interests of all the participants depend on the other participants (e.g. sharing a flat).

All of them may involve discussing, arguing, negotiating: in the first case about the ways and the means to achieve a goal, in the second about the aims, and in the third abut rights and duties. Reminding oneself (and others if necessary) about the purpose of interaction can save time and energy. *Assertiveness* plays a significant role in this interactions. It is not about winning, but negotiating. It does not mean being intolerant or closed-minded. Changing one's mind is compatible with assertiveness, and is not a weakness. (Baron, 1988, p.464) It is an ability to clarify one's own views to others and their views to oneself, in order to find an acceptable solution for all. This is why preparation and knowledge are important. Clarifying, for example, the rights of everybody involved can help (Back & Back, 1982, p.160). Confidence and self-acceptance also play an important role. Taking responsibility for one's decisions and actions enables one to be clear and direct. Seeing the human being behind the role or function can decrease the intimidating effect of somebody in a position of authority. Making oneself more valuable (e.g. by doing something better than others) improves one's negotiating position. One has acted assertively if he has no residual negative feelings afterwards.[104]

Others-benefit. Helping others reduces self-centredness and selfishness, and is one of the most powerful mood-changers (Goleman, 1995, p.75). However, excessive help can

deprive others of the benefits of being in charge. (see Howarth & Dussuyer, 1988, p.662) If asked for help, it is worthwhile bearing in mind that a refusal is less disappointing than an unfulfilled promise, so it is better not to promise more than one can and wants to do.

PRACTICAL LEVEL

I. To diffuse an intimidating effect, Aldous Huxley in his novel *Island* suggests visualizing the person one is afraid of in a humorous situation (e.g. dancing the can-can, with grotesquely enlarged ears or nose, etc.). However, it is important not to get carried away. Doing this with vengeance may produce the feeling of guilt, which can increase anxiety in the real situation.

II. The student can rehearse expressing her feelings in the form of a positive statement (e.g. 'I feel ignored') or question (e.g. 'Why did you interrupt me?'). It is important to match the content with the way it is expressed. A question should not sound like a statement, and a statement should not sound like a question.

REFLECTIVE LEVEL

Students can examine their attitudes in various types of instrumental relationships. For example, they may help others (without expecting anything in return) and see how it makes them feel (e.g. whether it has been a waste of time or worthwhile).

RECOMMENDED MATERIALS

Back, K. & Back, K. *Assertiveness at work*; Lindenfield, G. *Assert Yourself* are some examples of rich literature on the subject.

INTIMATE RELATIONSHIP

The two main types of intimate relationship based on personal choice are considered: *passionate love* (sometimes called infatuation) and *compassionate love* (forming a lasting relationship).[105] The aim is to describe and clarify the difference between them.

THEORETICAL LEVEL

Passionate love is an intense desire for union with the other parson (Hatfield & Rapson, 1993, p. 596). The common view is that its occurrence cannot be controlled (hence, *falling in* love). In fact, passionate love seems to be triggered by identifying fulfilment of one's needs and desires with somebody else. In other words, projecting one's ideal onto the other. (Beck, 1988, p.32) Passionate love is temporary because sooner or later inevitable differences between these two cannot be ignored any more. Infatuation is an inability to accept the difference, which leads to either disappointment or an attempt to force the other to adjust to one's ideal. It is closely linked to low self-esteem, dependency and insecurity, anxiety and deprivation (Hatfield & Rapson, 1993, p. 598).

Passionate love can affect other aspects of one's life, but other life experiences (positive and negative) can also enhance passion (*ibid.*, p.600). The consequences of passionate love are excitement, moments of exultation, feeling accepted, safe and even a sense of union and transcendence. However, foiled passionate love intensifies low self-esteem, a sense of loneliness, and may create emptiness, anxiety, despair and jealousy (*ibid.*, p.599-600). This is why it is important to be aware if passion is all that holds the relationship and accept when it wears off. At the beginning of a relationship, passion can serve to counteract an initial anxiety and melt barriers between the partners, but it may later become even an obstacle to a deeper connection.

Compassionate love is a volitional commitment to another person. It is less intense but is lasting. Attraction (physical, sexual and emotional) is rarely sufficient to sustain the relationship. (Beck, 1988, p.35) Some other interrelated attributes are also required. *Commitment*: a relationship in which a couple make a harmonious whole is not found, but constantly created in a dynamic process. It requires an effort, transcending oneself, a willingness to change (Fisher, 1990, p.25; Rorty, 1986). Focusing on the relationship rather than the other person leads to a genuine change instead of accommodation and compromise. Cooperation means that mutual interests transcend individual ones. (Beck, 1988, p.170) *Companionship* refers to respect (including self-respect), mutual equality, acceptance, desire to share and be with the other person. Byrne and Muren point out that '...reciprocal positive evaluative behaviour plays a crucial role in maintaining a satisfying and loving relationship' (1988, p.303). It also implies a willingness to help, comfort, shelter the other, and sacrifice self-interest when he or she is hurt or in danger (Ford, 1987, p.551). *Closeness* involves understanding, sensitivity, trust and confidence. 'Love involves the development of a fused self... that in turn entails... that the lovers trust one another.' (Fisher, 1990, p.30 - 31) This includes emotional honesty, too. *Intimate depth* includes a display of affection, touch, tenderness and warmth (Hatfield, 1993, p. 596). It is psychologically and physiologically beneficial, and also enhances a quality of experience, which decreases dependence on its intensity.

On the other hand, a compassionate love does not require: *similarity:* to accept somebody different requires courage, but such a person can fulfil and supplement more than one who is a reflection of one's self. (Duck, 1991, p.66) *Proofs*: proving love instead of showing it, or seeking a proof, indicates underlying insecurity either in oneself, the partner, or the relationship. *Dependency*: although people want some predictability, a relationship needs to balance the predictable with the novel (Gergen, 1969, p.89;

Sternberg, 1986, p.134). A relationship can be enriched by nurturing individuality and outside interests. Focusing only on each another prevents development. *Possessiveness* is a result of a desire to have and therefore treats the other as an object, not subject (because possessing, having, implies control, it deprives the other of her own will). *Jealousy* is not a result of love but insecurity. However, an intimate relationship may require the exclusion of others to some extent (that is mutually agreed).

PRACTICAL LEVEL

This exercise aims to increase the control in situations of unrequited passionate love or excessive attachment. The student can visualize the other person in detail (the look, behaviour, etc.) Comparing that image with the real person can help one find what is projected onto, what that person represents or symbolizes (see Beck, 1988, p.34). This in turn can help one separate those two and assume a more realistic and adequate attitude.

REFLECTIVE LEVEL

Students can consider what they expect of an intimate relationship (existing or imagined): what their priorities are, and where they set boundaries. They can also reflect on the statement 'unless one loves oneself one cannot love another' (Wilson, 1995, p.43).

RECOMMENDED MATERIALS

Peck, S. *The Road Less Travelled,* Part 2; Fromm, E. *Art of loving.* A Tolstoy's classic *Anna Karenina* unravels side by side the story of compassionate and passionate love. Botton, A. *The Romantic Movement* is an insightful contemporary analysis of intimacy.

NOTES

[1] When Personal Education is used with capitals, it refers only to a model formally organised by an educational institution for this purpose.

[2] The style of writing will be further elaborated in the introduction to these materials.

[3] The above impression should not be generalised, especially where British philosophy of education is concerned. There are a number of commendable exceptions, as for example a new series of pamphlets IMPACT, launched by the PESGB in late 1999, with the purpose to utilise philosophical perspectives in dealing with some issues of current education policy.

[4] Marxism may be one example, although its apparent failure may raise some questions that are well beyond the scope of the subject at hand.

[5] Applied philosophy is not unheard of, but still mainly within the philosophical circle.

[6] See for example Inglehart, R. (1977) *The Silent Revolution* and (1990) *Culture shift in Advanced Industrial Society* Princeton: Princeton University Press.

[7] Source: *The Sunday Times*, 19 March 1995

[8] Source: ONS (1999) *Social Trends* TSO

[9] These terms will be explained in detail later (p.144).

[10] Few surveys of British pupils that I have come across are concerned with assessments of already applied models of PSE. I have not fond one that is interested in what pupils want from PSE, so the above statement has come from an extensive American research. However, informal conversations with a number of pupils age 14-18 (from private and state schools in London and Kent) suggest a similar view in this country, too.

[11] This view is developed further in the chapter *The Aim of Personal Education* (p.85).

[12] I agree that it is important to increase political and social awareness through education, but this cannot be identified with or be substitute for Personal Education.

[13] One of the main reasons why most revolutions have become quickly dictatorships could be that the personal change did not precede the social change.

[14] This term refers here to the approach that excludes specific, thought courses in Personal Education. However, the whole-school approach does not always mean that, sometimes it incorporates taught courses.

[15] Although Inman and Buck acknowledge the source of the terms "minimalist" and "maximalist", their emphasis seem to be somewhat different from McLaughlin's (note that McLaughlin is spelt differently in their text and bibliography, both times wrongly!).

[16] A good example of such a fatal error was the educational system in ex-Yugoslavia, which tried to instil in pupils (with the best intentions) the ideas of "brotherhood and unity", equality etc., and the country ended up torn by civil wars and nationalism.

[17] In all fairness, I would like to mention that one of the authors of the text (in an informal conversation) has also found this formulation problematic.

[18] For an effective refutation of arguments that are *a priori* against Citizenship education in schools, see McLaughlin's criticism of Tooley's view (2000, 547-549).

[19] Kohlberg himself in fact recognised the limits of reasoning and acknowledged the importance of moral atmosphere and community ethos (see Power & Raimer, 1978)

[20] Source: Porter & Stradling, 1982, p.20.

[21] It is sometimes overlooked that "preparing pupils for the future" can be interpreted in two different ways: one is that any education implicitly prepares pupils for the future. The other requires constructing the future and adapting education to that vision. My criticism refers only to the latter view.

[22] Aims that see a particular activity as a means to an end are also referred to as instrumental aims. However, considering that all the instrumental aims are also extrinsic, and that main concern here is the distinction between intrinsic and extrinsic, in order to minimize confusion, I will mostly use the term extrinsic.

[23] This is not to say that these aims are necessarily intrinsic, they may be used to serve some other purpose that is not intrinsically related to the educational process.

[24] Dearden points out that 'it would be insolubly paradoxical to leave [children] with no choice but to be autonomous, once they had some understanding of what this was'. (1975, p.14)

[25] This, of course, does not apply to multiple aims within educational practice (e.g. specific aims of particular subjects). It refers only to general aims of education (that inevitably colour these specific aims).

[26] This does not imply letting children do whatever they want. Upbringing, or an initiation of children into socially acceptable forms of behaviour does not necessarily require inclusion of 'life ideals into educational aims' and is compatible with the position advocated here.

[27] The arguments below will be predominantly concerned with issues relevant to Personal Education. It cannot be claimed that they provide all the answers relevant to education in general or to other subject (e.g. how to determine their content).

[28] In reference to this point, intrinsic aims can be justified on the basis that one role of education as a social practice should be to respond to an intrinsic human desire to know and learn. Of course, in some circumstances, this desire can be distorted or overtaken by other desires, but this is beside the point for the present argument.

[29] Reid (1998, p.319-332) also takes a similar perspective on knowledge, however our further arguments and conclusions are substantially different.

[30] "Process" here should not be confused with the use of the term by some educators who emphasize the relationship between a teacher and pupils at the expense of the content. I do believe that the content of education is of great importance, which will become transparent in the following chapter.

[31] It does not preclude the possibility of realising that some of our past activities or attitudes towards some experiences have been a waste of time - this is also a part of the educational process.

[32] These levels will be elaborated in chapter 6 (p. 142)

[33] There is also a possibility that some habits may be developed unintentionally throughout the course. It is the responsibility of the teacher to draw students' attention to this possibility and discuss it with them.

[34] This is not only because I object to insincerity, but also because concealed vanity is more difficult to affect.

[35] There are some authors, however, who would like to do exactly that. Raz writes that 'E. Beardsley, for example, characterizes [autonomy] as the power to determine which acts to perform and which experiences to have. She regards the power as including the power to choose and the power to bring about what one has chosen.' (1986, p.371). However, such a view does not seem very helpful, because it indicates that the lack of the latter power would invalidate the autonomous status of the former. For example, one can make an autonomous decision to befriend somebody but may not know how to approach that person or maintain the relationship. This is, however, no reason to deny that an autonomous decision has been made, not least because it may motivate the person to put

some effort in empowering himself in this respect, by developing some interpersonal skills, for example. Thus, I think that it makes sense not to identify both of these "powers" with autonomy.

[36] The same author attempts to solve the problem of instrumentalism and non-instrumentalism by declaring that the dichotomy is in fact false. However, if we bear in mind the difference between aims of educational process and its consequences, as I have highlighted above, it still makes sense to discuss the aims of education in these terms.

[37] In my opinion, Dearden goes too far in trying to eradicate the use of the term *balance* in education. He is right that the term is not easy to define and very often used irresponsibly to 'conceal or to bypass the fact that a consensus does not exist, and then [its] function is primarily rhetorical.' (1984, p.65) However, the other terms, as for example, *education, knowledge,* etc. also have fuzzy meaning, but we use them. Saying that an education with intrinsic aims is more balanced means that an education with extrinsic aims inevitably favours and prioritises those subjects and areas that serve its aims, and therefore it is less likely to be impartial and balanced.

[38] This is based on a belief that moral and values education requires a firmer direction than intrinsic aims can offer. Educational practice renders this notion redundant again and again. Yet, it is so firmly rooted that it needs addressing again and again.

[39] A possible interpretation of this sentence, compatible with autonomy, could be along the line of encouraging children to think about a certain course of action in such a way that it can never become an option. If this is the case, the statement makes itself redundant, because it presupposes thinking. For further discussion see Haydon, G. (1999) 'Thinking about unthinkable' in the Special Issue of Journal of Philosophy of Education *Values, Virtues and Violence*. Oxford: Blackwell

[40] For a further defence of *transferability* see Elliott, R. K. (1975) 'Education and human being', in Brown, S. C. (ed.), *Philosophers Discuss Education* London: Macmillan.

[41] These are some categories that have been considered, but eventually abandoned: direct (unstructured) - indirect (structured); development, harmonisation, preservation, desires; elements, abilities, characteristics, states; analytic - synthetic; developing, preserving, organizing, creating; universal, general, particular, specific; cognitive, affective, volitional, perceptive; past, present, future; focused - unfocused; physical, social, individual, transcendent; simple - complex; abstract - concrete; separating - uniting.

All of these categories could form various structures and include different number of areas. If all the variations are included, several hundred possibilities have been examined.

[42] *Self* category was originally named Personal category (where *Personal* had a narrower meaning from that in Personal Education). However, the term was eventually abandoned in favour of Self, to avoid confusion.

[43] The categories take positions that roughly correspond to the major areas of the brain (looking from left to right): our receptive abilities are mainly grouped in the anterior part of the cortex; the posterior part of the cortex is predominantly responsible for our agency; language, one of the central social aspects, is mainly situated in the left hemisphere, while the right hemisphere is believed to have a central role in the mental activities that are traditionally considered more subjective or personal (e.g. creativity). However, any further similarities or attempts to find parallels between the brain structure and this model would be strained.

[44] This term, of course, does not have an evaluative meaning, but only reflect the position of these groups.

[45] Rogers was not concerned with the division between the self-concept and the world-concept, so some areas that he mentions are in this model situated within the world-concept. However, it is important that both models recognise the four major components of the self-concept.

[46] I regret such a compartmentalized arrangement, but after discussions with the supervisor and the other members of the department, I have concluded that the other possibilities have even greater disadvantages.

[47] Coincidentally, the same number of areas as in this model.

[48] This is, of course, only a pedagogical point that does not imply that the Self category precedes the other categories in reality.

[49] The justification of the theoretical perspective that this approach is based on can be found in chapter 3 (p.85).

[50] Note that I do not consider modesty and self-respect to be opposites, but they are sometimes interpreted so, precisely because they are often presented in an unbalanced way.

[51] Popper points out that the efforts to increase precision in language result only in loss of clarity.

[52] *Experience* here is taken in its broad sense that includes all the various factors that affect value formation (see Raths *at al.*, 1978, p.26). For example, whether we will adopt certain values from an authority does not depend on the authority itself, but on our experience of, and our response to that authority. Experience is a result of interaction - people are not considered passive.

[53]The materials could perhaps have gained more academic gloss if sentences as 'Teachers can suggest to students...', or 'It is suggested that presentation starts with considering...',

were inserted, but I do not think that it would add anything substantial to the text, so I have decided to leave them out.

[54]The term *self-valuation* is used rather than the more common term *self-evaluation* to indicate that the emphasis is on the sense of self-value, not on judgement. We will see later that self-value does not need always to be based on judgements.

[55] This is close to Boxill and Hill's views, Telfer's *conative self-respect*, and Darwall's *recognition self-respect.*

[56] This is close to Hume and Rawls' views, to Telfer's estimative self-respect and Darwall's appraisal self-respect.

[57] His example that a disabled person who 'overcomes his disability by determination, persistence and ingenuity' (Walton, 1986, p.82) is courageous, although fear is not involved, does not hold the water for several reasons: first, a person can act in the above way out of necessity, not courage; secondly, a disabled person who does not act in such a way does not necessarily lack courage; and thirdly the above situation often does involve fear (of failure, for example).

[58] Rorty's attempt to dissociate courage from fear so that it can be a moral virtue in her system shows similar weaknesses, therefore I did not find necessary to analyse her views.

[59] The area Tolerance is introduced later in this category (see p.282).

[60] This is reflected in a fairly typical children's behaviour when they encounter something new that initially provokes a fear reaction. They run away quickly, but once safe (for example hidden behind an object or a person) their curiosity seems to win over, and they start peeking and then approaching the object again. The ritual may be repeated several times, but at the end, the fear usually disappears. Only if the process is interrupted and

their escape prevented, there is a good chance that they will develop permanent fear of that object.

[61] It is understood that the term *courage* here refers to confidence and should not be identified with the way the term is used in the area above.

[62] In his memoirs about the years in Siberia, Dostoyevsky writes that the worst punishment for prisoners was pouring water from one basket to another because, he concludes, it was meaningless.

[63] Sartre's radical view that we are absolutely free is not accepted. Freedom is, and should be limited (e.g. by natural laws, rights of others, etc.).

[64] In fact, very few pupils even realize that an aim of their education is developing autonomy.

[65] Further argument and examples can be found in Frankl (1969).

[66] Rational independence (sometimes referred to as autonomy) is not included in this area, but in the areas that comprise the group *Relating to Choice* (p.189) and *Cogitative group* (p.259). This is because its specific characteristics make this type of independence closer related to those areas than to this one.

[67] This reason is singled out because of its relevance for the main topic, and should not be interpreted as the only reason to give public services priority.

[68] There are two reasons why unintentional influences are not addressed: regarding the one who influences nothing can be said, for the very reason that they are not intentional. For example, if a media-star who becomes aware of his bad unintentional influence changes his behaviour, it then becomes in fact an intentional influence *by example*. Regarding the influenced, they are not addressed because accepting an unintentional

influence can usually be reduced to copying or identification, which are subjects of the area *Individuality* (p.213).

[69] *Group inertia* ("diffusion of responsibility"): experimental evidence suggests that people are more likely to respond and more quickly to an emergency if they are alone, than with others. (Latane & Darley, 1968, p.215-221)

[70] One time-slot a week is also possible, but it that case the session should start with the discussion about the previous area and then move to a new one.

[71] Two ways of understanding a famous Socratic maxim 'the unexamined life is not worth living' point anecdotally at the difference between examining one's own life, and evaluation by others. If it is understood to mean taking exams, it suddenly has very different flavour than it would have otherwise.

[72] This is partly based on etymology of these words (e-motion clearly refers to a movement). However, this may still be confusing, because the terms are often used in everyday language as synonyms. So, when it is important to make a clear distinction between these two, the term *emotional reaction* will be used instead *emotion.*

[73] As Lyons (1980, p.130) points out, there is a considerable literature that sets out various grounds why we should not equate feeling with emotions (Ryle, 1949; Kenny 1963; Pitcher, Alston, Bedford). However, they are based on diverse perspectives that cannot be analysed in detail here.

[74] Empirical evidence support the claim that 'individuals who believe that negative moods can be relieved through their own actions are more likely to engage in problem-focused coping strategies and less likely to report depression and somatic complaints.' (Salovey *et al.*, 1993, p.264)

[75] Empirical support for this exercise can be found in Morris, 1989, p.29.

[76] There are some indications that after the research report 'From thinking skills to thinking classrooms' commissioned by DfEE and published in April 1999, this may change (see, for example, 'Pupils to learn how to think' *The Guardian,* 6.1.2000).

[77] An example is not given, because it could create misleading impression that this exercise is applicable only for a specific set of beliefs. In fact, any belief or statement can be a starting point that will eventually lead to more fundamental structures.

[78] These processes can contribute to development, but they do not need to. Adapting to some adverse circumstances (e.g. a compulsory army service or prison) may even require changes that are contrary to personal development. Similarly, switching from the habit of, for example, drinking coffee to drinking tea does not necessarily have an effect on one's development.

[79] PSHE courses inevitably deal with conflicts that may arise is some specific areas (e.g. in sex education), but conflicts themselves are rarely addressed directly.

[80] This point will be further elaborated in the area *Moral Sense* (p.367). Although a detailed justification is not possible within the scope of this work, I believe that most people from both, subjectivist and objectivist campuses, would find this position acceptable. For further support see, for example, White, 1989.

[81] Motivational conflicts are not included here, they are part of the area *Aims* (p.330).

[82] They can also be related to Maslow's motivational levels (Physiological and Safety needs; Belongingness and Love needs; Esteem needs; Self-actualisation needs); Piaget's stages of cognitive development (Sensory-Motor Period, Preoperational thinking, Concrete-Operational Thinking, Formal-Operational Thinking); and Kohlberg's stages of moral development (Preconventional, Conventional, Postconventional and Universal level). However, this is of only theoretical interest.

[83] None of the three common models of development (mechanistic, organic and narrative) are found to be fully applicable for this purpose.

[84] This distinction is more transparent is some other cultures and languages. Ancient Greeks, for example, had separate terms: *bio* and *zoe* (as pointed out by Hannah Arendt in *The Human Condition)*

[85] Victor Frankl and Ivan Denisovich exemplify the possibility of fulfilment in extremely deprived circumstances.

[86] *Internal environment* refers to memories, thoughts, feeling, images, beliefs, desires, dreams, etc. that constitute one's inner world.

[87] Apparently, an educator in 19th century Britain advised: 'It does not matter what you teach children, as long as they do not enjoy it". Presumably, the idea was that developing some character traits valued at that time (endurance, tolerance of boredom etc.) was more important than any particular subject.

[88] This should certainly not to be interpreted as a claim that relation to death is the only or even the major cause of such behaviours, but it could be a contributing factor.

[89] See the area *The present* (p.322).

[90] For the last two points, see the area *Meaning* (p.191)

[91] The term tolerance is commonly used nowadays in other cases, too. For example, intolerance is often used to connote social narrow-mindedness, disrespect and even aggressiveness. In that sense the term is not universal and irreducible, and therefore is not included here. However, such an attitude will be addressed in the Social category within the area *Relating to others* (p.373).

[92] This is important, because intolerant reactions are often in fact attempts to make others pay attention or be more respectful.

[93] Gestalt psychologists point out that perception also depends on the relationship and interaction between stimuli, but this will not be discussed here because it cannot be consciously affected.

[94] This description does not refer to the verb *need* when it means require. For example, in the sentence 'I need a printer', printer is not really a need ('I have the need for a printer', sounds odd), but it may be the means to satisfy one's need (e.g. to express oneself).

[95] For example, one's need to change the environment can trigger a number of different desires: to go for a walk, to visit friends, to do some shopping, or even to watch a travel programme or read a book about an exotic place.

[96] For criticism of Maslow's views, see for example, Ford & Nickols (1987, p.292).

[97] For further differences see Spence and Helmreich (1983, p.13-17).

[98] Csikszentmihalyi, for example, writes: '... when beating the opponent takes precedence in the mind over performing as well as possible, enjoyment tends to disappear. Competition is enjoyable only when it is a means to perfect one's skills; when it becomes an end in itself, it ceases to be fun.' (1992, p.50)

[99] A similar argument can be used to distinguish motivation from needs (which are often identified with motives in the literature).

[100] One of the earliest documented observations came from the II World War. German war prisoners marching back from the East Front were more energetic than the soldiers escorting them, although they had less food etc. It was stipulated that the reason for this was that they were going home, while the end of the journey for the soldiers meant going back to the front. A more familiar and common example is a different level of energy exhibited by winners and losers after a sport competition.

[101] Sometimes feeling of guilt or remorse can be result of the fear of punishment, which does not need to involve one's conscience. The absence or presence of fear is what indicates the difference.

[102] Apparently, there are some crooks who specialize in cheating their compatriots abroad, who would rather trust them than "foreigners".

[103] This is because creating an image for oneself always has a compensatory function and distorts self-awareness. For example, a genuinely "tough guy" does not need to create an image *for himself* of a tough guy.

[104] It may be worth pointing out that assertiveness implies behaviour between permissiveness and aggressiveness. Thus, so called too assertive behaviour (that indeed may cause some negative feelings) is not considered to be assertiveness at all, because it usually covers some insecurities.

[105] Some authors use different terms to make the same distinction. For example, Maslow (1962, p.42) speaks about deficiency-love and being-love, Ferrucci (1982, p.180) distinguishes between love from the periphery and love from the centre, Hatfield (1988) uses the terms passionate and companionate love, Lee contrasts eros/mania with storge/pragma. Hatfield (1988) writes that as far as 1926 Burgess made a distinction between so called romantic and conjugal love.

BIBLIOGRAPHY

Adler, A. (1927) *Understanding Human Nature* New York: Fawcett.

Adler, A. (1932) *What Life Could Mean To You* London: George Allen & Unwin.

Adler, A. (1964) *Superiority and Social Interest: A Collection of Later Writings* Ansbacher H. L. and Ansbacher R. R. (eds) New York; London: W. W. Norton.

Ainslie, G. (1986) 'Beyond microeconomics: Conflict among interests in a multiple self as a determinant of value' in Elster, J. (ed.) *The multiple self* Cambridge: Cambridge University Press

Alexander, R. (1984) *Primary teaching* London: Holt, Rinehart and Winston.

Andrews, D. (1990) 'Finding the thread' *The Times Educational Supplement,* No. 3840

Anscombe, G. E. M. (1957) *Intention* Oxford: Basil Blackwell.

APU (1981) *Personal and Social Development* London: HMSO.

Arbuckle, D. S. (1976) 'Comment on A. E. Ivey's paper "The counsellor as teacher"' *Personnel and Guidance Journal,* Issue 54.

Arendt, H. (1958) *The Human Condition* Chicago: University of Chicago Press.

Arendt, H. (1960) *The Origins of Totalitarianism* New York: Meridian.

Arendt, H. (1978) *The Life of the Mind,* Vol 2. London: Secker & Warburg, 1978.

Argyle, M. (1983) *The Psychology of Interpersonal Behaviour* London: Penguin Books.

Argyle, M. (1987) *The Psychology of Happiness* London: Methuen.

Argyle, M. and Henderson, M. (1985) *The Anatomy of Relationship.* London: Heinemann

Aristotle, *The Nicomachean Ethics* Oxford: Oxford University Press, 1983.

Arnold, M. B. (1960) *Emotion and Personality* New York: Columbia University Press.

Arnold, M. B. (1970) 'Perennial Problems in the Field of Emotion' in Arnold, M. B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Arnold, M. B. and Gasson. J. A. (1954) 'Feelings and emotions as dynamic factors in personality integration' in Arnold, M. B. and Gasson, J. (eds) *The human person* New York: Ronald Press.

Arnott, R. (1994) 'A whole-school approach to pastoral care: New Zealand' in Lang P., Best, R., and Lichtenberg, A. (eds) *Caring for Children: International Perspectives on Pastoral Care and PSE* London: Cassell.

Asbell, B. and Wynn, K. (1991) *Look Yourself Up.* London: Fourth Estate.

Askew, S and Carnell, E. (1995) *Developing the Personal-Social Curricula.* Bristol: Avec Designs.

Askew, S. (1995) 'Self-esteem as a goal of self-empowerment: critical appraisal' in Askew, S and Carnell, E. *Developing the Personal-Social Curricula* Bristol: Avec Designs.

Assagioli, R. (1965) *Psychosynthesis* London: Crucible, 1990.

Assagioli, R. (1972) *The Act of Will* London: Thurston Press, 1990.

Assagioli, R. (1988). 'Obstacles to spiritual development: Attachments' in *Transpersonal Development* London: Crucible, 1991.

Atkinson, J. (1992) *Better time management* London: Thorsons.

Averill, J. (1980) 'Emotions and anxiety: sociocultural, biological, and psychological determinants' in Rorty, A. (ed.) *Explaining Emotions* Berkeley; London: University of California Press.

Back K. and Back, K. (1982) *Assertiveness at Work* New York: McGraw-Hill, 1991.

Bandura, A. (1977) 'Self-efficacy: Towards a unifying theory of behavioural change' *Psychological Review,* Issue 84.

Bandura, A. (1977) *Social Learning Theory* Englewood Cliffs; London: Prentice-Hall.

Bandura, A. (1986) *Social Foundations of Thought and Action* Englewood Cliffs; London: Prentice Hall.

Bantock, G. H. (1967) 'The Education of the Emotions' in *Education, Culture and the Emotions* London: Faber and Faber.

Baron, F. (1958) 'The Psychology of Imagination' in Parnes, S. J. and Harding, H. F. (eds) *A Source Book for Creative Thinking* London: Charles Scribner's Sons, 1962.

Baron, J. (1988) *Thinking and Deciding* Cambridge: Cambridge University Press.

Baron, J. B. and Sternberg, R.J. (eds) (1987) *Teaching thinking skills* San Francisco: W. H. Freeman.

Barrow, R. (1990) 'Imagination and Creativity' in *Understanding Skills* Ontario: Althouse.

Bastick, T. (1982) *Intuition: How we think and act* New York: John Wiley & Sons.

Bayne, R. 'Psychological Types as a model of Personality Development' *British Journal of Guidance and Counselling* Vol. 16, Issue 2.

Beare, H. and Slaughter, R. (1993) *Education for the Twenty-First Century* London: Routledge.

Beattie, S. (1987) 'The MYSELF Project 1979-1985' *Pastoral Care in Education,* Vol 5, Issue 1.

Beck, A. T. (1976) *Cognitive therapy and the Emotional Disorders* London: Penguin.

Beck, A. T. (1988) *Love is Never Enough* London: Penguin.

Becker, E. (1973) *The Denial of Death* New York: Free Press.

Bee, H. and Mitchell, S. (1984) *The Developing Person* London: Harper & Row.

Befring, E. (1981) *Preparation for personal development* Strasburg: Council of Cultural Co-operation.

Benjamin, L. T., Hopkins, J. R. and Nation, J. R. (1987) *Psychology* London: Macmillan.

Berlin, I. (1968) 'Two concepts of liberty' in *Four Essays on Liberty* Oxford: Oxford University Press.

Berlyne, D. E. (1960) *Conflict, Arousal, and Curiosity* New York: McGraw-Hill.

Berne, E. (1963) *The Structure and Dynamics of Organizations and Groups* New York: Ballantine, 1973.

Berne, E. (1964) *Games People Play* New York: Random House.

Berne, E. (1974) *What Do You Say After You Say Hello?* London: Corgi Books.

Best, R. (1995) 'Concepts in pastoral care and PSE' in Best, R., *at al.* (eds) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

Best, R. (ed.) (1996) *Education, Spirituality and the Whole Child* London: Cassell.

Best, R., Jarvis, C. and Ribbins, P. (ed.) (1980) *Perspectives on Pastoral Care* London: Heinmann Educational Books.

Best, R., Lang, P., Lodge, C. and Watkins, C. (eds) (1995) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

Binswanger, L. (1946) 'The existential analysis school of thought' in May, R., Angel, E. and Ellenberger, H. F. (eds) *Existence* New York: Basic Books, 1958.

Bishop, N (1996) 'Trust Is Not Enough: Classroom Self-disclosure and the Loss of Private Lives' *Journal of Philosophy of education,* Vol 30, Issue 3.

Black, H. (1991) *Education for Life: approaches to teaching and learning in a programme of Personal and Social development. A regional case study* Edinburgh: Scottish Council for Research in Education.

Blacker, D. (2000) 'The Institutional Autonomy of Education' *Journal of Philosophy of Education,* Vol 34 Issue 2.

Blackham, H.J. (1978) *Education for Personal Autonomy* London: British Association for Counselling / Bedford Square Press.

Blanche, C. (1997) *The Book of Energy* London: Time-Life.

Blum, L. (1980) *Friendship, Altruism and Morality* London: Routledge & Kegan Paul.

Blundell, J. (1975) *Physiological Psychology* London: Methuen.

Blythe, J., Brace, D. and Henry, T. (1978) *Teaching Social and Life Skills* Cambridge: The National Extension College.

Bolton, R. (1979) *People Skills* New York; London: Simon & Schuster, 1986.

Bonnett, M. (1986) 'Personal authenticity and public standards: towards the transcendence of dualism' in Cooper, D. (ed.) *Education, Values and Mind* London; New York: Routledge & Kegan Paul.

Boon, S. D. and Holmes, J. G. (1991) 'The dynamics of interpersonal trust: resolving uncertainty in the face of risk' in Hinde, R. A. and Groebel, J. (eds) *Cooperation and Prosocial Behaviour* Cambridge: Cambridge University Press.

Boss, M. (1963) *Psychoanalysis and Daseinsanalysis* New York: Basic Books.

Boss, M. (1977) *Existential foundations of Medicine and Psychology* New York; London: Aronson.

Bower, T. G. R. (1979) *Human Development.* San Francisco: W. H. Freeman

Bowlby, J. (1988) Lecture 2: 'The origins of attachment theory' in *A Secure Base: clinical applications of attachment theory* London: Routledge.

Boyatzis, R. E. (1973) 'Affiliation Motivation' in McClelland, D. C. and Steele, R. S. (eds) *Human Motivation* Morristown, NJ: General Learning Press.

Boyd, T. and Levis, D. J. (1983) 'Exposure is a necessary condition for fear reduction: A reply to de Silva and Rachmann' in *Behaviour Research and Therapy,* Issue 21.

Bramall, S. (1997) *Hermeneutic understanding and the liberal aims of education,* PhD thesis. London: IoE.

Branthwaite, A. (1986) 'Creativity and cognitive skills' in *The Skilful Mind* Milton Keynes: Open University Press.

Braudel, F. (1980) *On History* London: Weidenfeld and Nicolson.

Brockington, D, White R. and Pring, R. (1983) *Implementing the 14 to 18 Curriculum: new approaches* Bristol: School Council Publications.

Brown, C. (1995) 'PSE: Timetable Ghetto or Whole-school Practice' in Askew, S and Carnell, E. *Developing the Personal-Social Curricula* Bristol: Avec Designs.

Brown, C., Harber, C. and Stevens, J. (eds) (1986) *Social Education, Principles and Practice* London: Falmer.

Bryant-Mole, K. (1992) *Death* Hove: Wayland.

Buber, M. (1937) *I and thou* Edinburgh: Clark, 1959.

Buber, M. (1952) *Images of Good and Evil* London: Routledge and Kegan Paul, 1980.

Buck, M. and Howell, M. (1988) 'The problem of the subject: Personal and Social Education' *Social Science teacher,* Vol 17, Issue 2.

Buck, M. and Inman, S. (1992) *Whole School provision for personal and social development* London: Goldsmiths' College.

Buck, M. and Inman, S. (1995) 'Setting a framework for personal development' in Inman, S. and Buck, M. (eds) *Adding Value?* Stoke-on-Trent: Trentham Books.

Bulman, L. and Jenkins, D. (1988) *The Pastoral Curriculum* Oxford: Blackwell.

Burns, R. (1982) 'Body Image and Appearance' in *Self-Concept Development and Education* London: Holt, Rinehart and Winston.

Buss, A.H. (1980) *Self-consciousness and social anxiety* San Francisco: W. H. Freeman.

Butterworth, C. (1985) *Teaching social education* London: Hutchinson Education.

Button, L (1974) *Developmental Group Work with Adolescents* London: ULP.

Button, L. (1980) 'The Skill of Group Tutoring' in Best, R., Jarvis C. and Ribbins P. (eds) *Perspectives on Pastoral Care* London: Heinmann Educational Books.

Button, L. (1981) *Group tutoring for the form teacher* London: Hodder and Stoughton.

Buzan, T. (1974) *Use Both Sides of Your Brain* E. P. Dutton.

Byrne, D. and Murnen, S. (1988) 'Theories of Love and Relationship Maintenance' in Sternberg, R. and Barnes, M. (eds) *The psychology of love* New Haven; London: Yale University Press.

Calderwood, D. (1990) 'Pastoral Care and PSE: A Case Study of Individualistic versus social Dimensions Post-ERA' *Social Science Teacher* Vol 19, Issue 3.

Callan, E. (1988) *Autonomy and Schooling* Kingston: McGill-Queen's University.

Canfield, J. and Wells, H. C. (1976) *100 ways to enhance self-concept in the classroom* Englewood Cliffs: Prentice Hall.

Carnegie, D. (1936) *How to win friends and influence people* London: Vermilion, 1996.

Carnegie, D. (1948) *How to stop worrying and start living* London: Vermilion, 1996.

Cartledge, G. and Hilburn, J. (ed.) (1986) *Teaching social skills to children* Exeter: Religious and Moral Education Press.

Castell, S. de and Freeman, H. (1978) 'Education as a Socio-Practical Field' *Journal of Philosophy of Education* Vol 12.

Cattel, R. B., Saundrs, D. R. and Stice, G. K. (1950) *The Sixteen Personality Factor Questionnaire* Shampaign, Ill: Institute of Personality and Ability Testing.

Caul, B. (1993) *Value added* Belfast: December Publications.

CCOSS (1984) *Improving Secondary Schools* London: ILEA.

Charlton, T. (1988) 'Using counselling skills to enhance children's personal, social and academic functioning' *in* Lang, P (ed.) *Thinking about... Personal and Social Education in the Primary School.* Oxford: Blackwell.

Chazan, B. (1985) *Contemporary Approaches to Moral Education* New York: Teachers College Press.

Chomsky, N. (1965) *Aspects of the Theory of Syntax* Cambridge, Mass.: MIT Press.

Chomsky, N. (1968) *Language and Mind* New York: Harcourt Brace Jovanovich, 1972.

Clemett, A. J. and Pearce, J. (1986) *The Evaluation of Pastoral Care* Oxford: Blackwell.

Coia, K. (1992) *Conceptualising the person in Personal and Social Education,* PhD thesis. London: IoE.

Collinson, D. (1981) *Free Will* Milton Keynes: Open University Press.

Cook, M. (1979) *Perceiving Others* London: Methuen.

Coopersmith, S. (1967) *The Antecedents of Self-esteem* San Francisco: W. H. Freeman

Corey, G. and Corey, M. (1997) 'Meaning and values' in *I Never Knew I Had a Choice* Belmont: Brooks/Cole.

Cornelius, H. and Faire, S. (1989) *Everyone can Win* New York: Simon & Schuster.

Courtman, D. (1987) 'Self Awareness or Safe Awareness?' *Pastoral Care in Education* Vol 5, Issue 3.

Couser, S. and Mullen, D. (1981) 'Life Skills' *International Journal for the Advancement of Counselling* Vol 4, Issue 4.

Cox, T. (1988) 'Psychobiological factors in stress and health' in Fisher, S. and Reason, J. (ed.) *Handbook of Life Stress Cognition and Health* New York: John Wiley & Sons.

Crittenden, P. (1990) *Learning To Be Moral* Humanities Press International.

Csikszentmihalyi, M. (1982) 'Toward a psychology of optimal experience' *Review of Personality and Social Psychology,* Issue 3.

Csikszentmihalyi, M. (1992) *Flow* London; Sydney; Auckland; Johannesburg: Rider.

Csikszentmihalyi, M. and I. S. (1988) *Optimal Experience* Cambridge University Press.

Daldrup, R. J, Beutler, L. E., Engle, D. and Greenberg, L. S. (1988) *Focused Expressive Psychotherapy* New York; London: Guilford Press.

Dancy, J. (1991) 'Intuitionism' in Singer, P. *A* (ed.) *Companion to Ethics* Oxford: Blackwell, 1993.

Darwall, S. (1977) 'Two kinds of respect' in Dillon, R. (ed.) *Dignity, Character and Self-Respect* London: Routledge, 1995.

David, K. (1983) *Personal and Social Education in Secondary Schools* York: Longman.

David, K. and Cowley, J. (eds) (1980) *Pastoral Care in Schools and Colleges* London: Edward Arnold.

Davidson, D. (1978) 'Intending' in *Essays on Actions & Events* Oxford: Clarendon Press.

Davies, B. (1979) *In whose interests? From social education to social and life skills training* Leicester: National Youth Bureau.

Davies, H. (1990) 'Skills in PSE' *Modus* Vol 8, Issue 1.

Davies, I. (1991) 'Citizenship: What is it?' *Pastoral Care in Education* Vol 9, Issue 2.

Davis, A. (1998) 'The Limits of Educational Assessment' in *Journal of Philosophy of Education* Vol 32, Issue 1.

Davis, G. (1973) *Psychology of Problem Solving* New York: Basic Books.

Daws, P.P. (1973) 'Mental health and education: counselling as prophylaxis' *British Journal of Guidance and Counselling,* Vol 1, Issue 2.

De Bono, E. (1970) *Lateral thinking: A Textbook of Creativity* London: Ward Lock.

Dearden, R. F. (1967) 'Instruction and learning by discovery' in Peters, R. S. *The Concept of Education* London: Routledge & Kegan Paul.

Dearden, R. F. (1975) 'Autonomy as an Educational Ideal I' in Brown, S. C. (ed.) *Philosophers Discuss Education* London and Basingstoke: The Macmillan Press.

Dearden, R. F. (1984) *Theory and Practice in Education* London: Routledge.

Deci, E. L. (1975) *Intrinsic Motivation* New York; London: Plenum Press.

DES (1985) *Better Schools* London: HMSO.

DES (1985) *The Curriculum from 5 to 16* London: HMSO.

DES (1987) *Integrated courses for the 14-16* London: HMSO.

DES (1989) *Curriculum Matters 14: Personal and Social Education from 5-16* London: HMSO.

Deurzen-Smith, E. van (1988) *Existential Counselling in Practice* London: Sage.

Deurzen-Smith, E. van (1994) *Can Counselling Help?* Durham: School of Education, University of Durham.

Devon County Council (1982) *Personal, Social and Moral Education* Exeter: Devon Education Department.

Dillon, R. (1995) (ed.) *Dignity, Character and Self-Respect* London: Routledge.

Dobson, B. (1996) 'The Contribution of TACADE's Skills Programmes to the Personal and Social Development of secondary school students' *Pastoral Care in Education,* Vol 14, Issuse 1.

Donaldson, M. *(1992) Human Minds* London: Penguin.

Donovan, J. (1989) 'Pastoral Curriculum examples from a London borough' *Pastoral Care in Education,* Vol 7, Issue 3.

Dooley, S. K. (1980) 'The Relationship between the Concepts of "Pastoral Care" and "Authority"' in Best, R., Jarvis C. and Ribbins P. (eds) *Perspectives on Pastoral Care* London: Heinmann Educational Books.

Downey, M. and Kelly, V. (1978) *Moral education: theory and practice* London: Harper and Row.

Downie, R. S. and Telfer, E. (1971) *Respect for Persons* London: Allen and Unwin.

Dowrick, S. (1991) *Intimacy & Solitude* New York; London: W. W. Norton.

Dreicurs, R. (1971) *Social Equality: The Challenge of Today* Chicago: Henry Regnery.

Drew, S., Naukivel, C. and Schoolbred, M. (1992) *Personal Skills*: *quality graduates* Birmingham: Standing Conference on Educational Development.

Dryden, W. (1998) *Developing Self-Acceptance* New York: John Wiley & Sons.

Duck, S. (1989) *Relating to others* Milton Keynes: Open University Press.

Duck, S. (1991) *Friend for life* Harvester: Wheatsheat.

Dufour, B. (ed.) (1982) *New movements in the social sciences and humanities* London: Maurice Temple Smith.

Dunlop, F. (1984) *The Education of Feelings and Emotion* London: Allen & Unwin.

Duveen, G. (1998) 'Symmetric and Asymmetric Relations as Contexts for Development' *Conference papers* Philosophy of Education Society of Great Britain.

Eccles, J. (1983) 'Expectancies, Values and Academic Behaviours' in Spence, J. (ed.) *Achievement and Achievement Motives* San Francisco: W. H. Freeman.

Eddy, J. and Alles, W. (1983) *Death Education* St Louis; London: Mosby.

Edwards, J. and Blades, B. (1985) *Aspects of personal and social education in Cambridgeshire's Secondary Schools* Cambridge: Cambridge Institute of Education.

Egan, G. (1986) *The Skilled Helper* Belmont: Brooks/Cole.

Egan, G. (1990) *Exercises in Helping Skills* Belmont: Brooks/Cole.

Eisenberg, N. and Strayer, J. (ed.) (1987) *Empathy and its development* Cambridge: Cambridge University Press.

Eiser, J. R. (1986) *Social Psychology* Cambridge: Cambridge University Press.

Elliot, J and Pring, R. (eds) (1975) *Social Education and Social Understanding* London: University of London Press.

Elliot, J. (1982) 'The Idea of a pastoral Curriculum: a reply to T. H McLaughlin' *Cambridge Journal of Education,* Vol 12, Issue 1.

Elliott J. (1981) 'How do parents choose schools' in Elliott J. (ed.) *School Accountability* London: Grant McIntyre.

Elliott, E. S. and Dweck, C. S. (1988) 'Goals: an approach to motivation and achievement' *Journal of Personality and Social Psychology,* Vol 54, Issue 1.

Elliott, R. K. (1975) 'Education and human being' in Brown, S. C. (ed.) *Philosophers Discuss Education* London: Macmillan.

Elliott-Kemp, J. (1986) *The Management of Stress and Human Potential* Sheffield: PAVIC Publications.

Ellis, R. (1981) *A Guide to Social Skill Training* London: Helm.

Ellis, R. and Barnes, M. (1979) *Life Skills Training Manual* London: Community service Volunteers.

Emerson, R. 'Self-Reliance' in *Essays and Journals* Edited by Humford, L., New York: Doubleday, 1968.

Epstein, S. (1993) 'Emotion and Self-Theory' in Lewis, M and Haviland J. (eds) *Handbook of Emotions* New York; London: Guilford Press.

Epstein, S. (1998) 'Personal Control from the Perspective of Cognitive-Experiential Self-Theory' in Kofta, M., Weary, G. and Sedek, G. (eds) *Personal Control in Action* New York; London: Plenum Press.

Erickson, E. H. (1968) *Identity: Youth and crisis* New York, London: W. W. Norton.

Erickson, L. (1983) 'Promoting Personal Grouth Trough the Curriculum' *Educational Analysis,* Vol 5.

Evans, D., Pring, R. and Thacker, J. (1987) 'Epilogue' in Thacker, *at al.,* (ed.) *Personal, Social and Moral Education in a Changing World.* Windsor: Nfer-Nelson.

Evans, P. (1991) 'Stress and coping' in Pitts, M. and Phillips, K. (eds) *The Psychology of Health* London: Routledge.

Ewert, O. (1970) 'The Attitudinal Character of Emotion' in Arnold, M. B. (ed.) *Feelings and Emotions* New York, London: Academic Press.

Eysenck, M. W. (1990) *Happiness* Hove: Erlbaum.

Farber, L. H. (1966) *The Ways of the Will* London: Constable.

Farber, M. L. (1968) *Theory of Suicide* New York; London: Funk & Wagnalls.

Fehr, B. (1996) *Friendship Process* London: Sage.

Fensterheim, H. and Bear, J. (1977) *Stop Running Scared* New York: Dell Publishing.

Ferrari, M. and Sternberg, R.J. (ed.) (1998) *Self-awareness* New York: Guilford Press.

Ferrucci, P. (1982) *What We May Be* London: Mandala.

Festinger, L. (1957) *A Theory of cognitive dissonance* Row: Peterson.

FEU (1980) *Developing Social and Life Skills* London: The Unit.

Fiehn, J. (1986) 'The silent P politics in PSE' *Clio,* vol. 6, Issue 2.

Fincham, D. (1987) 'Developing a Curriculum of Pastoral Care' *Pastoral Care in Education,* Vol. 5, Issue 2.

Fisher, M. (1990) *Personal Love* London: Duckworth.

Fisher, R. (1990) *Teaching Children to Think* Oxford: Basil Blackwell.

Flew, A. (1975) *Thinking about thinking* London: Fontana/Collins.

Folkman S. and Lazarus, R. (1990) 'Coping and Emotion' in Monat, A. and Lazarus, R. (eds) *Stress and Coping* New York: Columbia University Press.

Folleth, J. (1989) 'The development of pastoral curriculum' *Pastoral Care in Education,* Vol 7, Issue 3.

Foot, P. (1978) *Virtues and Vices and Other Essays in Moral Philosophy* Berkeley; London: University of California Press.

Foot, P. (1987) 'Free Will as Involving Determinism' in *Virtues and Vices* Oxford: Basil Blackwell.

Ford, D. H. (1987) *Humans as Self-Constructing Living System: A developmental Perspective on Behaviour and Personality* Mahwah, NJ: Lawrence Erlbaum.

Ford, M. E. and Nickols, C. W. (1987) 'A taxonomy of human goals and some possible applications' in Ford, M. E. and Ford, D. H. (ed.) *Humans as self-constructing living systems: putting the framework to work* Mahwah, NJ: Lawrence Erlbaum Associates.

Frankena, W. K. (1973) 'The concept of education today' in Doyle, J. F. (ed.) *Educational Judgments* London: Routledge.

Frankl, V. (1946) *Ein Psychologe erlebt das KZ* Zagreb: "Oko tri ujutro", 1986. (Serbo-Croat translation)

Frankl, V. (1962) *Man's search for meaning* London: Hodder and Stoughten, 1964.

Frankl, V. (1963) *Basic Concepts of Logotherapy* Zagreb: "Oko tri ujutro", 1986. (Serbo-Croat translation)

Frankl, V. (1970) *The will to meaning* New York: New American Library.

Frankl, V. (1978) *The unheard cry for meaning* New York [etc.]: Bantam.

Fransella, F. (1990) 'Personal construct therapy' in Dryden, W. (ed.) *Individual Therapy* Milton Keynes: Open University Press.

Freud, S (1900) *The Interpretation of dreams* Harmondsworth: Penguin, 1976.

Freud, S. (1915) 'Repression' in *General psychological theory* New York: Collier, 1963.

Freud, S. (1973) *Introductory lectures on psychoanalysis* London: Penguin.

Frijda, S. (1993) 'Moods, Emotion Episodes and Emotions' in Lewis, M and Haviland J. *Handbook of Emotions* New York; London: Guilford Press.

Fromm, E. (1942) *Escape from Freedom* New York: Harper & Row.

Fromm, E. (1948) 'Pleasure and Happiness' in *Man for himself* London: Routledge

Fromm, E. (1957) *Art of loving* London: Thorsons, 1995.

Fromm, E. (1973) *The Anatomy of Human Destructiveness* London: Jonathan Cape.

Galloway, D. (1990) *Pupil welfare and counselling* London: Longman.

Galloway, F. (1989) *Personal and Social Education in the Primary School* Exeter: Pergamon Educational Productions.

Gardener, H. (1993) *Multiple Intelligences* New York: Basic Books.

Garforth, F. W. (1985) *Aims, Values and Education* Hull: Chisfygate Press.

Garnham, A. and Oakhill, J. (1994) *Thinking and Reasoning* Oxford: Blackwell.

Gaskell, G. and Sealy, P. (1976) *Groups* Milton Keynes: Open University Press.

Gaskin, J. (ed.) (1995) *The Epicurean Philosophers* Everyman.

Geach, P. (1957) *Mental Acts.* London: Routledge & Kegan Paul, 1971.

Gellatly, A. (1986) *The Skilful Mind* Milton Keynes: Open University Press.

Gendlin, E. (1980) *Focusing* New York [etc.]: Bantam Books.

Gergen, K. (1969) *The Psychology of behaviour exchange* Reading (Mass.); London: Addison-Wesley.

Gewirtz, J. L. (1972) *Attachment and dependency* Washington: V. H. Winston.

Giddens, A. (1991) *Modernity and Self-Identity* Cambridge: Polity Press.

Gilhooly, K. J. (1982) *Thinking* New York; London: Academic Press.

Gilling, D. and Brightwell, R. (1982) 'Fear' in *The Human Brain* London: Orbis.

Glover, J. (1970) *Responsibility* London: Routledge & Kegan Paul.

Goffman, E. (1959) *The Presentation of Self in Everyday Life* London: Penguin Books.

Goffman, E. (1961) *Encounters* Indianapolis: Bobbs-Merrill.

Goffman, E. (1967) *Interaction Ritual* London: Penguin Books.

Goldberger, L and Breznitz S. (ed.) *Handbook of Stress* New York: The Free Press.

Goleman, D. (1995) *Emotional Intelligence* London: Bloomsbury, 1996.

Goodhart, D. (1986) 'The effects of positive and negative thinking on performance in an achievement situation' *Journal of Personality and Social Psychology,* Issue 51.

Gosling, J. C. B. (1969) *Pleasure and Desire* Oxford: Clarendon Press.

Grant, W. (1997) *Resolving Conflicts* Shaftesbury: Element.

Greenberg, L. S. (1996) 'Allowing and Accepting of Emotional Experience' in Kavanaugh, R.D., Zimmerberg, B. and Fein, S. (eds) *Emotion, Interdisciplinary Perspectives* Mahwah, NJ: Lawrence Erlbaum Associates.

Gregory, R. (1973) *Man's Aggression* London: Constable.

Gregory, R. (ed.) *The Oxford Companion to the Mind* Oxford; New York: Oxford University Press.

Griffiths, P. (1994) 'Guidance and tutoring' in Best, R. *et al.* (eds) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

Grotberg, E. (1995) *A Guide to Promoting Resilience in Children* The Hague: Bernard van Leer Fondation.

Gurney, M. (1990) *Personal and Social Education: an integrated programme* Cheltenham: Stanley Thornes.

Gus, J. (1990) *Education for Citizenship* London: Charter 88 Trust.

Guttenplan, S. (ed.) (1994) *A Companion to the Philosophy of Mind.* Oxford: Blackwell.

Gysbers, N. (1994) 'Developmental counselling and guidance programmes in the schools developments in the USA' in Lang P., *at al.* (ed.) *Caring for Children: International Perspectives on Pastoral Care and PSE* London; New York: Cassell.

Haaften, W. van, Korthals, M., and Wren, T. (eds) (1997) *Philosophy of Development* Dondrecht: Kluwer Academic Publishers.

Haan, N. (1993) 'The Assessment of Coping, Defence, and Stress' in Goldberger, L. and Breznitz S. (eds) *Handbook of Stress* New York: The Free Press.

Haigh, G. (1991) 'For the record' *The Times Educational Supplement,* No. 3934.

Hailay, E. (1990) 'Introducing a Whole-school PSE Programme' *Pastoral Care in Education,* Vol 8, Issue 2.

Hall, G. and Lindzy, G. (1978) *Theories of Personality* 3rd ed. New York: John Wiley.

Hall, J. A. (1983) *Jungian Dream Interpretation: A Handbook of Theory and Practice* Toronto: Inner City Books.

Hall, N. (ed.) (1992) *The NewScientist Guide to Chaos* London: Penguin.

Halpin, D. (2000) 'The Nature of Hope & Its Significance for Education' (unpublished seminar paper).

Hamblin, D. (1978) *The Teacher and Pastoral Care* Oxford: Basil Blackwell.

Hamblin, D. (ed.) (1981) *Problem and Practice of Pastoral Care* Oxford: Blackwell.

Hamlyn, D. (1978) *Experience and the Growth of Understanding* London: Routledge.

Hamm, C. (1985) 'Moral and the distinction between social and personal morality' *Westminster Studies in Education,* Vol 8.

Hampden-Turner, C. (1981) *Maps of the Mind* London: Mitchell Beazley.

Hanfling, O. (1976) *The Grammar of feelings* Milton Keynes: Open University.

Hanfling, O. (1987) *The Quest for Meaning.* Basil Oxford: Blackwell.

Hanfling, O. (ed.) (1987) *Life and Meaning* Oxford: Blackwell.

Hargreaves, A., Baglin, E., Henderson, P., Leeson, P. and Tossell, T. (1988) *Personal and Social Education, choices and challenges* Oxford: Basil Blackwell.

Hargreaves, D. (1981) 'A Sociological Critique of Individualism in Education' *British Journal of Educational Studies,* Vol 28, No 3.

Harre, R. (1983) 'Psychological dimensions' in *Personal Being* Basil Oxford: Blackwell.

Hatfield, E. (1988) 'Passionate and Companionate Love' in Sternberg, R. and Barnes, M. (eds) *The psychology of love* New Haven and London: Yale University Press.

Hatfield, E. and Rapson, R. (1993) 'Love and Attachment Processes' in Lewis, M and Haviland J. (eds) *Handbook of Emotions* New York; London: Guilford Press.

Haydon, G. (1999) 'Thinking about unthinkable' in a Special Issue of Journal of Philosophy of Education: *Values, Virtues and Violence* Oxford: Blackwell.

Heidegger, M. (1926) 'Preparatory fundamental analysis of Dasein' and 'Dasein's Possibility of Being-a-Whole, and Being-towards-Death' in *Being and Time* Oxford: Basil Blackwell, 1973.

Hellwig, E. (1989) 'Pastoral Care for the 1990s and beyond: a visitor viewpoint' *Pastoral Care in Education,* Vol 7, Issue 1.

Heron, J. (1982) 'Education of the affect the unexplored domain' in Habeshaw, T. *Three Ways to Learn* (no info.): SCEDSIP.

Herzog, H. A. (1988) 'The moral status of mice' *American Psychologist* Issue 43.

Hewitt, J. (1982) *The Complete Relaxation Book* London: Rider.

Hicks, D. (1991) *Exploring Alternative Futures* London: Institute of Education.

Hicks, D. (1995) 'Futures Education: Citizenship for Today and Tomorrow' in Inman, S. and Buck, M. *Adding Value?* Stoke-on-Trent: Trentham Books.

Hicks, D. and Holden, C. (1995) *Visions of the Future* Stoke-on-Trent: Trentham Books.

Hill, T. E. (1985) 'Self-Respect Reconsidered' in Dillon, R. (ed.) *Dignity, Character and Self-Respect* London: Routledge, 1995.

Hill, T. E. (1991) *Autonomy and Self-respect* Cambridge University Press.

Hillman, D. (ed.) (1989) *Ever increasing circles: teaching ideas for a global dimension in personal, social and moral education* London: Centre for World Development Education.

Hinton, S. (1991) 'Self-esteem' in *Developing Self-Discipline* London: UCL.

Hirst, P. (1963) 'Philosophy and Educational Theory' *British Journal of Educational Studies* Vol. 12, Issue 1.

Hirst, P. H. (1965) 'Liberal education and the nature of knowledge' in Archambault, R.D. (ed.) *Philosophical Analysis and Education* London: Routledge & Kegan Paul.

Hirst, P. H. (1983) 'Educational Theory' in Hirst, P. H. (ed.) *Educational Theory and Its Foundation Disciplines* London; Boston: Routledge & Kegan Paul.

Hirst, P. H. and Peters, R. S. (1970) 'Development' in *The Logic of Education* London; Boston: Routledge & Kegan Paul.

Hirst, P. H. and White, P. (ed.) (1998) 'Educational theory and practice' in *Philosophy of Education,* Vol. 1. London and New York: Routledge.

HMI (1977) *Curriculum 11-16* London: HMSO.

HMI (1979) *Aspects of secondary education in England* London: HMSO.

HMI (1980) *A view of the Curriculum* London: HMSO.

HMI (1988) *A Survey of Personal and Social Education Courses in Some Secondary Schools* London: HMSO.

HMI (1989) *Pastoral Care in secondary Schools: An Inspection of Some Aspects of Pastoral Care in 1987-88* London: HMSO.

HMI (1991) *Social Science Within PSE Courses* London: HMSO.

HMI (1992) *Survey of Guidance 13-19 in Schools and sixth form colleges* London: HMSO.

Hobson, J. A., and McCarley, R. W. (1977) 'The brain as a dream state generator: An activation-synthesis hypothesis of the dream process' *American Journal of Psychiatry*, Issue 134.

Hochberg, J. (1978) 'Social Perception and Communication' in *Perception,* 2nd ed. Englewood Cliffs: Prentice Hall.

Honderich, T. (ed.) (1995) *The Oxford Companion to Philosophy* Oxford University.

Honey, P. and Munford, A. (1992) *The Manual of Learning Styles* Maidenhend: Honey.

Hopson, B. and Hough, P. (1973) *Exercises in Personal and Career Development* Cambridge: Career Research and Advisory Centre.

Hopson, B. and Hough, P. (1976) 'The need for personal and social education in secondary schools and further education' *British Journal of Guidance and Counselling* Issue 4.

Hopson, B. and Scally, M. (1981) *Lifeskills Teaching* London: McGraw-Hill.

Hopson, B. and Scally, M. (1981a) *Lifeskills Teaching Programmes,* No. 1 Leeds: Lifeskills Associates.

Hopson, B. and Scally, M. (1982) *Lifeskills Teaching Programmes,* No. 2 Leeds: Lifeskills Associates.

Hopson, B. and Scally, M. (1986) *Lifeskills Teaching Programmes,* No. 3 Leeds: Lifeskills Associates.

Hopson, B. and Scally, M. (1988) *Lifeskills Teaching Programmes,* No. 4 Leeds: Lifeskills Associates.

Horney, K. (1945) *Our inner conflicts* New York; London: W. W. Norton, 1992.

Howarth I. and Dussuyer, D. (1988) 'Helping People Cope with the Long-term Effects of Stress' in Fisher, S. and Reason, J. (eds) *Handbook of Life Stress Cognition and Health* New York: John Wiley & Sons.

Hudson, L. (1967) *Contrary Imaginations* London: Penguin.

Hughes, K. and Mayo, M. (1990) 'Opening Up Personal Development' *Adults Learning,* Vol. 3, Issue 4.

Hughes, P. M. (1980) 'Pastoral Care the historical context' in Best, R., Jarvis, C. and Ribbins, P. (eds) *Perspectives on Pastoral Care* London: Heinemann.

Hunt, D. (1988) *No More Fears* London: Thorsons Publishing Group.

Hursh, D. (1995) 'Civic Education' in *The International Encyclopedia of Education* Vol. 2. (2nd edition) Oxford: Pergamon.

Hustler, D. and Ashman, I. (1985) 'Personal and social education for all' in Cuff, E. C. and Payne, G. C. F. (eds) *Crisis in the curriculum* London: Croom Helm.

ILEA (1987) *The teaching of controversial Issues in Schools* London: ILEA.

Inman, S. (1991) 'Personal and Social Education within the New Curriculum' *Curriculum* Vol. 12, Issue 2.

Inman, S. and Buck, M. (1995) 'Citizenship education more than a forgotten cross curricular theme?' in Inman, S. and Buck, M. (ed.) *Adding Value?* Stoke-on-Trent: Trentham Books.

Inman, S. and Buck, M. (ed.) (1995) *Adding Value?* Stoke-on-Trent: Trentham Books.

Isen, A. (1993) 'Positive Affect and Decision Making' in Lewis, M and Haviland J. *Handbook of Emotions* New York; London: Guilford Press.

Isenberg, A. (1980) 'Natural Pride and Natural Shame' in Rorty, A. (ed.) *Explaining Emotions* Berkeley; London: University of California Press.

Ivey, A. (1976) 'The counsellor as teacher' *Personnel and Guidance Journal,* Issue 54.

Izard, C. E. (1977) *Human emotions* New York: Plenum Press.

James, M. (1995) 'Evaluation PSE and pastoral care: how shall we know success?' in Best *et. al.* (ed.) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

James, W. (1890) 'The Consciousness of Self' in *Principles of Psychology,* Vol 1. New York: Dover Publications, 1950.

Janis, I. L. (1972) *Victims of groupthink* Boston, Mass: Houghton Miflin.

Jeffers, S. (1987) *Feel the Fear and Do it Anyway* London: Century.

Jennings, C. (1999) 'The neurobiology of morals' *Nature* London: Macmillan Publishers.

Johnson, D. and Johnson, F. (1991) *Joining Together* Englewood Cliffs: Prentice Hill.

Jones, E. B. and Jones, N. (1992) *Education for Citizenship* London: Cogan Page.

Joyce, B. and Showers, B. (1988) *Student Achievement through Staff Development* Harlow: Longman.

Jung, C. G. (1921) *Psychological Types* London: Routledge and Kegan Paul, 1947.

Jung, C. G. (1930) 'The Stages of Life' in *Modern Man in Search of a Soul* London: Kegan Paul.

Juniper, P. (1976) *Decision-making for Schools and Colleges* Oxford [etc.]: Pergamon.

Kabat-Zinn, J. (1994) *Mindfulness Meditation for Everyday Life* New York: Hyperion.

Kalish, R. A. (1981) *Death, Grief, and Caring Relationships* Belmont: Brooks/Cole.

Kant, I. (1876) *Fundamental Principles of the Metaphysic of Ethics* London; New York; Bombay: Longmans, Green, and Co., 1923.

Kegan, J. and Lamb, S. (ed.) (1987) *The Emergence of Morality in Young Children* Chicago: University of Chicago Press.

Kelly, A. (1989) *The Metaphysics of Mind* Oxford: Oxford University Press.

Kelly, G. (1955) *The Psychology of Personal Constructs* New York: W. W. Norton.

Kelman, H. C. (1961) 'Three Processes of Social Influence' in Jahoda, M. and Warren, N. (ed.) *Attitudes* London: Penguin, 1966.

Kemp, R. and Race, P. (1992) *Promoting the Development of Personal and Professional Skills* Sheffield: CVCP.

Kenny, A. (1963) *Action, Emotion and Will* London: Routledge & Kegan Paul.

Kierkegaard, S (1844) *The Concept of Dread* Princeton: Princeton University, 1944.

Kiesler, C.A. (1971) *The psychology of commitment: Experiments linking behaviour to belief* New York; London: Academic Press.

King, L (1998) 'Personal goals and personal agency' in Kofta, M., Weary, G. and Sedek, G. (ed.) *Personal Control in Action* New York; London: Plenum Press.

Kleinke, C. (1978) 'Learning to tolerate pain' in *Self-Perception: The Psychology of Personal Awareness* San Francisco: W. H. Freeman

Klinger, E. (1977) *Meaning and void: Inner experience and the incentives in people's lives* Minneapolis: University of Minnesota Press.

Kohlberg, L. (1981) *The Philosophy of Moral Development* London: Harper & Row.

Kohut, H. (1971) *The Restoration of the Self* New York: International University Press.

Kolb, D.A. (1979) 'On management and the learning process', in Kolb, D.A., Rubin, I. M., and McIntyre, J. M. (eds) *Organisational Psychology, A Book of Readings* 3rd ed. Englewood Cliffs: Prentice Hall.

Kosko, B. (1992) *Nuronetworks and fuzzy systems* Eaglewood Cliffs NJ: Prentice Hall.

Krueger, F. (1928) 'The essence of feeling' in Arnold, M. B. (ed.) *The nature of emotion* London: Penguin, 1968.

Kübler-Ross, E. (1969) *On Death and Dying* London: Tavistock.

Kübler-Ross, E. (ed.) (1975) *Death the Final Stage of Growth* Englewood Cliffs: Prentice-Hall.

Laban, R. and Lawrence, F. C. (1947) *Effort* Macdonald & Evans.

Laing, R. D. (1960) *The Divided Self* New York: Tavistock.

Lang P., Best, R., Lichtenberg, A. (ed.) (1994) *Caring for Children: International Perspectives on Pastoral Care and PSE.* London, New York: Cassell.

Lang, P (ed.) (1988) *Thinking about... Personal and Social Education in the Primary School* Oxford: Blackwell.

Lang, P. (1989) 'What's so special about pastoral care?' *Personal Care in Education* Vol. 7, Issue 4.

Lang, P. (1994) 'Trying, but could do better' in Lang P., *et al.* (ed.) *Caring for Children: International Perspectives on Pastoral Care and PSE* London: Cassell.

Lang, P. (1995) 'Preparing Teachers for Pastoral Care and Personal and Social Education: To Train or Educate?' *Pastoral Care in Education,* vol. 13, Issue 4.

Lang, P. and Marland, M. (1986) *New Directions in Pastoral Care* Oxford: Blackwell.

Langford, N. (1973) 'The Concept of Education' in Langford, N. and O'Connor, D. J. (ed.) New *essays in the philosophy of education* London: Routledge & Kegan Paul.

Langs, R. (1988) *Decoding Your Dreams* London: Henry Holt.

Latane, B. and Darley, J. (1968) 'Group inhibition of bystander intervention in emergencies' *Journal of Personality and Social Psychology,* vol. 10.

Lawen, A. (1976) *Bioenergetics* London: Penguin.

Lawin, K. (1951) 'Regression, retrogression and development', chapter 5 in Cartwright, D. (ed.) *Field Theory and social science.* New York: Harper and Row.

Lawson, K. H. (1979) *Philosophical Concepts and Values in Adult Education* Milton Keynes: Open University Press.

Lazarus, R. (1975) 'The Self-Regulation of Emotion' in Levi, L. (ed.) *Emotions: Their Parameters and Measurement.* New York: Raven Press.

Lazarus, R. and Folkman, S. (1984) 'The Concept of Coping' in Lazarus, R. and Monat, A. (ed.) *Stress and Coping* New York: Columbia University Press, 1991.

Lazarus, R. S. (1991) *Emotions and adaptation* Oxford: Oxford University Press.

Lee, J. A. (1988) 'Love-Styles' in Sternberg, R. and Barnes, M. (ed.) *The psychology of love.* New Haven and London: Yale University Press.

Lee, R. (1982) *Beyond Coping* York: Longman.

Leech, N. and Wooster, A.D. (1986) *Personal and Social Skills* Exeter: Religious and Moral Education Press.

Leggett, T. (no info.) *The Dragon Mask* London: Ippon Books.

Leman, P. J. and Duveen, G. (1998) 'Representations of authority and children's moral reasoning' *Conference papers* Philosophy of Education Society of Great Britain.

Lenne, R. (1975) *Das Urphanomen Angst Analyse und Therpie* (in Serbo-Croat translation) Zagreb: Snjezana Blazekovic, 1983.

Lennhoff, F. G. and Lampen, J. (1974) *Thinking about Conscience* Shrewsbury: Shotton Hall Publication.

Lepp, I. (1968) *Death and its mysteries* New York: Macmillan.

Levinger, G. (1983) 'Development and change' in Kelley, H. H., *at al. Close relationships* New York: W. H. Freemen.

Lewin, K. (1951) *Field theory in social science* New York: Harper and Row.

Lewis, H. (1991) *A Question of Values* New York: Harper Collins.

Lewis, M. and Haviland, J. (1993) *Handbook of Emotions* New York: Guilford Press.

Lindenfield, G. (1986) *Assert Yourself* Wellingborough: Thorsons.

Lindenfield, G. (1989) *Super Confidence* London: Thorsons.

Lissaman, S. and Philpott, J. (1991) 'Live and let live' *The Times Educational Supplement,* No. 3934.

Livingston, R. B. (1967) 'Brain Circuitry Relating to Complex Behaviour' in Quarton, G. C., Melnechuk, T. O., and Schmitt F. O. (eds) *The Neurosciences: A Study Program* New York: Rockefeller University Press.

Lock, D. (1981) Review article of 'Yes, Virginia, there is right and wrong' *Journal of Moral education,* Vol 11, Issue 1.

Lund, M. (1991) 'Commitment old and new: social pressure and individual choice in making relationships last' in Hinde, R. A. and Groebel, J. (ed.) *Cooperation and Prosocial Behaviour* Cambridge University Press.

Luria, A. (1932) *The Nature of Human Conflicts* New York: Liveright, 1976.

Lyons, J. (1973) *Experience* London: Harper & Row.

Lyons, W. (1980) 'Physiological changes and the emotions' and 'Emotions and feelings' in *Emotion* Cambridge: Cambridge University Press.

MacBeath, J. (1986) 'The Organisation of Social Education' in Brown, C. *at al.,* (ed.) *Social Education: Principles and Practice* London: Falmer.

MacBeath, J. (1988) *Personal and Social Education* Edinburgh: Scottish AP.

Macmurray, J. (1949) *Conditions of Freedom* London: Faber and Faber.

MacNulty, C. (1990) 'Setting the Scene: The Future for Education' in *Learning without Limits*: *The Dilemma of Knowledge* The Saros Seminar transcript.

Macquarrie, J (1972) *Existentialism* London: Penguin.

Magai, C. and Hunziker, J. (1993) 'Tolstoy and the Riddle of Developmental Transformation: A Lifespan analysis of the Role of Emotions in Personality Development' in Lewis, M and Haviland J. (eds) *Handbook of Emotions* New York; London: Guilford Press.

Maiteny, P. and Wade, R. (1999) 'Citizenship Education' in Bigger, S. and Brown, E. (ed.) *Spiritual, Moral, Social and Cultural Education* London: David Fulton.

Manchester Education Department (1991) *Implementing the Whole Curriculum* Manchester: MCED.

Marks, I. M. (1978) *Living With Fear* New York; London: McGraw-Hill.

Marland, M. (1974) *Pastoral Care* London: Heinemann Educational Books.

Marland, M. (1994) 'The whole Curriculum' in Best, R. *et al.* (eds) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

Marples, R. (ed.) (1999) *The Aims of Education* London: Routledge.

Marris, P. (1974) *Loss and Change* London: Routledge and Kegan Paul.

Marris, P. (1982) 'Attachment and Society' in Parkes, C. M. and Stevenson-Hinde, J. (eds) *The Place of Attachment in Human Behaviour* London: Tavistock Publications.

Marshall, J. (1980) *Moral education: implications for feasibility in the light of categories of experience affecting the personality in general* MA thesis, London: IoE.

Martin, G., and Pear J. (1983) *Behaviour modification: What it is and how to do it,* 2nd ed. Englewood Cliffs, NJ: Prentice-Hall.

Marzano, R. J., Brant, R. S., Hughes, C. S., Jones, B. F., Presseinsen, B. Z., Rankin, S. C. and Suhor, C. (1988) *Dimensions of Thinking* Alexandria, VA: ASCD

Maslow, A. (1962) *Motivation and personality* London: Harper & Row.

Maslow, A. (1968) *Towards a Psychology of Being* New York: Van Nostrand Reinhold.

Masschelein, J. (1998) 'World and Life or Education and the Question of Meaning (of Life)' *Conference papers,* Philosophy of Education Society of GB.

Masschelein, J. (1999) 'Can education still be critical?' *Conference Papers*, Philosophy of Education Society of GB.

Matlin, M (1983) *Cognition* London: Holt, Rinehart and Winston.

Matthews, K. A., Carver, C. S. and Scheier, M. F. (1982) 'Focus of Attention and Awareness of Bodily Sensations' in Underwood, G. (ed.) *Aspects of Consciousness* New York; London: Academic Press.

Maultsby, Jr., M. C. and Ellis, A. (1974) *Technique for Using Rational-Emotive Imagery* New York: Albert Ellis Institute.

May, R. (1950) *The Meaning of Anxiety* New York, London: W. W. Norton, 1979.

May, R. (1953) *Man's Search for Himself* New York, London: W. W. Norton.

May, R. (1969) *Love and Will* London: Fontana, 1972.

McDonald, K. (1985) *How to Meditate* Wisdom Publications.

McGinn (1982) *The Character of Mind* Oxford: Oxford University Press.

McGuire, J. and Priestley, P. (1981) *Life after School* Oxford: Pergamon.

McLaughlin, C. (1994) 'Counselling in schools: its place and purpose' in Best, R. *et al.* (Ed.) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

McLaughlin, T. H. (1982) 'The Idea of a pastoral Curriculum' *Cambridge Journal of Education,* Vol 12, Issue 1.

McLaughlin, T. H. (1983) 'the Pastoral Curriculum, Concept and Principles' *Educational Analysis* Vol 5.

McLaughlin, T. H. (1992) 'Citizenship, Diversity and Education: a philosophical perspective' *Journal of Moral Education*, Vol 21, No 3.

McLaughlin, T. H. (2000) 'Citizenship Education in England: The Crick Report and Beyond' *Journal of Philosophy of Education* Vol 34, Issue 4.

McNiff, J. (1985) *Personal and Social Education: a teachers' handbook* Cambridge: CRAC/Hobsons Press.

McPhail, P. (1982) *Social and Moral Education* Oxford: Basil Blackwell Publisher.

Meakin, D. (1990) 'Personal and Social Education in the National Curriculum: an Approach Using Moral Dilemmas in the Primary School' *Social Science Teacher,* Vol 19, Issue 3.

Meichenbaum, D. and Fitzpatrick, D. (1993) 'A Constructivist Narrative Perspective on Stress and Coping: Stress Inoculation Applications' in Goldberger, L and Breznitz S. (eds) *Handbook of Stress* New York: The Free Press.

Merleau-Ponty, M. (1962) *Phenomenology of Perception* London: Routledge.

Metzner, R. (1971) *Maps of Consciousness* New York: Collier Books.

Mfeiland, J. (1970) *The Nature of Intention* London: Methuen.

Mill, J. (1829) *Analysis of the Phenomena of the Human Mind* London: Longmans, 1869.

Miller, G. (1981) 'Conversation' and 'Language and Thought' in *Language and Speech* San Francisco: Freeman.

Miller, G. A. (1969) 'Psychology as a means of promoting human welfare' *American Psychologist,* Issue 24.

Miller, J., Taylor, B. and Watts, A. G. (1983) *Towards a Personal Guidance Base* London: FEU.

Miller, S. (1983) *Men and Friendship* London: Gateway Books.

Milner, P. (1980) 'Guidance and Counselling: changing patterns of care in schools' in Best, *at al.,* (eds) *Perspectives on Pastoral Care* London: Heinemann.

Mitchell, S. (1991) *The PSE staff development manual* Lancaster: Framework.

Monat, A. and Lazarus, R. S. (1991) *Stress and Coping* New York: Columbia University.

Montaigne, M. (1580) *The Complete Essays* London: Penguin Books, 1991.

Morrell, F. (1990) 'Rights of passage' *The Times Educational Supplement* No. 3840.

Morris, D. (1971) *Intimate behaviour* London: Jonathan Cape Thirty Bedford Square.

Morris, D. (1977) *Manwatching* London: Jonathan Cape Thirty Bedford Square.

Morris, W. (1989) *Moods, the Frame of Mind* New York: Springer-Verlag.

Mosher, R. L. and Sprinthall N. (1970) 'Psychological education in secondary schools: a program to promote individual and human development' *American Psychologist,* Issue 25.

Moustakas, C. (1967) *Creativity and Conformity* New York: Van Nostrand Reinhold.

Mowrer, O. H. (1950) *Learning theory and personality dynamics* New York: Ronald

Mulligan, J. (1988) *The Personal Management Handbook* London: Sphere.

Munro, J. (1989) *Dreams and you* Kensington: Bay Books.

Murray, L (1998) 'Research onto the social purposes of schooling: Personal and Social Education in Secondary schools in England and Wales' *Pastoral Care in Education* Vol. 15, Issue 3.

Nadel, L., Haims, J. and Stempson, R. (1990) *Sixth Sense* London: Prion.

Nagel, T. (1986) *The View From Nowhere* Oxford: Oxford University Press.

NAPCE (1989) *Personal-Social Education and the Whole Curriculum* (no info.).

Naranjo, C. (1970) 'Present-centeredness in Gestalt Therapy' in Fagan, J. and Shepherd, L. (eds) *Gestalt Therapy Now* London: Penguin.

National Commission on Education (1993) *Learning to Succeed* London: Heinemann.

National Forum for Values in Education and the Community (1996) *Consultation on values in education and the community* London: SCAA.

NCC (1990a) *Curriculum Guidance 8: Education for Citizenship* York: National Curriculum Council.

NCC (1990b) *The National Curriculum and Whole Curriculum Planning Circular No 6* York: National Curriculum Council.

NCPTA (1991) *The State of Schools in England and Wales* Gravesend: NCPTA.

Nelson-Jones, R. (1982) 'Psychological Education' in *The Theory and Practice of Counselling* London: Cassell, 1992.

Nietzsche, F. (1886) *Beyond Good and Evil* New York: Vintage Books, 1966.

Noddings, N. (1992) *The Challenge to Care in Schools* New York: Teachers College.

Noel, J. (1999) '*Phronesis* and *Phantasia*: Teaching with Wisdom and Imagination' *Journal of Philosophy of Education,* Vol. 33, Issue 2.

Norfolk County Council (1992) *PSE: a professional paper* Norwich: Norfolk Educational Press.

Norman, R. (1983) *The Moral Philosophers* Oxford: Clarendon Press.

Norman, R. (1994) 'I Did it My Way: some thoughts on autonomy' *Journal of Philosophy of Education* Vol. 28, No 1.

Nowlis, V. (1970) 'Mood: Behavior and Experience' in Arnold, M. B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Nussbaum, M. (1986) *The fragility of Goodness* Cambridge: Cambridge University.

Nussbaum, M. (1994) *The Therapy of Desire* Princeton: Princeton University Press.

Nuttall, L. (1988) 'Transmitted, Caught or Taught?' A Whole School Approach to Personal and Social Education' *Pastoral Care in Education,* Vol. 6, Issue 1.

Nyanoponika, T. (1962) *The Heart of Buddhist Meditation* London [etc.]: Rider.

O'Hear, A. (1995) 'education, history of the philosophy of' in *The Oxford Companion to Philosophy* Oxford: Oxford University Press.

O'Hear, P. and White, J. (1991) *A National Curriculum for All* London: IPPR.

O'Sullivan, D. J. (1987) *From Pastoral Care to Personal and Social Education,* MA dissertation. London: King's College.

Oakeshoft, M. (1975) 'Education, the engagement and its frustration' in Dearden, R. F., Hirst, P. H. and Peters, R. S. (eds) *A Critique of current educational aims* London; Boston: Routledge and Kegan Paul.

Oatley, K. and Jenkins J. (1996) *Understanding Emotions* Oxford: Blackwell.

Oltmanns, T. F., Neale, J. M. and Davison, G. C. (1995) *Abnormal Psychology* New York: John Wiley & Sons.

Orgler, H. (1973) *Alfred Adler The Man and His Work* London: Sidgwich & Jackson.

Osborne, H. (1952) *Theory of Beauty* London: Routledge & Kegan Paul.

Oser, F. and Reichenbach, R. (1994) 'Moral Education: Philosophical Issues' in *The International Encyclopedia of Education,* 2nd ed., Vol 7 Oxford: Pergamon Press.

Ouellette, S.C. (1993) 'Inquiries into Hardiness' in Goldberger, L and Breznitz S. (eds) *Handbook of Stress* New York: The Free Press.

Palmer, G. (1993) *Death: the trip of a lifetime* San Francisco: Harper.

Parkes, C. M. and Stevenson-Hinde, J. (eds) (1982) *The Place of Attachment in Human Behaviour* London: Tavistock Publications.

Parkes, C. M., Stevenson-Hinde, J. and Morris, P. (eds) (1991) *Attachment Across the Life Cycle* London: Routledge.

Parlett, M. and Page, F. (1990) 'Gestalt therapy' in Dryden, W. (ed.) *Individual Therapy* Milton Keynes; Philadelphia: Open University Press, 1992.

Patterson, C. H. (1973) 'The Goal Of Education' in *Humanistic Education* Englewood Cliffs: Prentice-Hall.

Peck, S. (1978) *The Road Less Travelled* London: Arrow, 1990.

Pennebaker, J. W. (1988) 'Confiding Traumatic Experiences and Health' in Fisher, S. and Reason, J. (eds) *Handbook of Life Stress Cognition and Health* New York: John Wiley & Sons.

Perls, F., Hefferline, R., Goodman, P. (1951) *Gestalt Therapy* New York: Julian Press.

Perry, D. (1967) *The Concept of Pleasure* The Hague: Mouton.

Peters, R. S. (1963) 'Education as initiation' in Archambault, R.D. (ed.) *Philosophical Analysis and Education* London: Routledge & Kegan Paul, 1965.

Peters, R. S. (1970) 'The Education of the Emotions' in Arnold, M. B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Peters, R. S. (1981a) 'Democratic values and Educational aims' in *Essays on Educators* London: George Allen and Unwin.

Peters, R. S. (1981b) *Moral Development and Moral Education* London: Allen & Unwin.

Peters, R. S. (1983) 'Philosophy of Education' in Hirst, P. H. (ed.) *Educational Theory and Its Foundation Disciplines* London; Boston: Routledge and Kegan Paul.

Phillips, A. (1993) *On Kissing, Tickling and being Bored* London: Faber and Faber.

Phillips, G. (1990) 'Personal, social, and moral education' *in* Entwistle, N. (ed.) *Handbook of Educational Ideas and Practices* London: Routledge.

Piaget, J. (1967) *Six psychological studies* Vintage Books.

Pincus, L. (1978) *Life & Death* London: Abacus.

Pintrich, P. R. and Schunk, D. H. (1996) 'The Role of Values, Interest and Affect' in *Motivation in Education* Englewood Cliffs: Prentice Hall.

Plato 'Laches' In Hare, R. M. and Russell, D. A. (ed.) (1951) *The Dialogues of Plato* Vol. 2. London: Sphere books Limited.

Plato 'Phaedo' In Hare, R. M. and Russell, D.A. (ed.) (1951) *The Dialogues of Plato* Vol. 1, London: Sphere books Limited.

Plato 'Symposium' In Hare, R. M. and Russell, D.A. (ed.) (1951) *The Dialogues of Plato* Vol. 2, London: Sphere books Limited.

Plato 'The Republic' In Hare, R. M. and Russell, D.A. (ed.) (1951) *The Dialogues of Plato* Vol. 4, London: Sphere books Limited.

Podvoll, E. M. (1990) *Seduction of Madness* London: Century.

Polon, A. (1991) 'Personal and Social Education: citizenship and biography' *Journal of Moral Education,* Vol. 20, Issue 1.

Poole M. E. and Evans G. T. (1988), 'Life Skills: adolescents' perceptions of importance and competence' *British Journal of Guidance and Counselling,* Vol. 16, Issue 2.

Popovic, N. (1993) *Existential Anxiety and Existential Joy* (unpublished essay).

Popper, K. (1976) *Unended Quest: An Intellectual Autobiography* London: Fontana.

Porter, A. and Stradling, R. (1982) 'Social and Political Education: some principles for curriculum planning' *Cambridge Journal of Education,* Vol 12, Issue 1.

Power, R. P., Hausfeld, S. and Gorta, A. (1981) *Workshops in Perception* London: Routledge & Kegan Paul.

Pribram, K. H. (1987) 'Feelings as Monitors' in Arnold, M. B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Price, A. W. (1989) *Love and Friendship in Plato and Aristotle* Oxford University Press.

Price, H. H. (1953) *Thinking and Experience* London: Hutchinson.

Pring, R. (1975) 'Socialization as an Aim in Education' in Elliott, J. and Pring, R. (eds) *Social education and Social Understanding* London: University of London Press.

Pring, R. (1982a) 'Personal and Social Education' in Ward L. O. (ed.) *The Ethical Dimension of the School Curriculum* Swansea: Pineridge.

Pring, R. (1982b) 'Personal and Social Development: some principles for curriculum planning' *Cambridge Journal of Education,* Vol 12, Issue 1.

Pring, R. (1984) *Personal and Social Education in the Curriculum* London: Hodder and Stoughton.

Pring, R. (1987) 'Facing the real issues' *The Times Educational Supplement,* No. 3702.

Pristley, P., McGuire, J., Flegg, D., Hemsley, V. and Welhem, D., (1978), *Social Skills and Personal Problem Solving* London: Tavistock Publications.

Privette, G. (1983) 'Peak experience, peak performance, and peak flow: a comparative analysis of positive human experiences' *Journal of Personality and Social Psychology*, Issue 45.

QCA (1998) *Education for citizenship and the teaching of democracy in schools* QCA.

QCA (1999) *The review of the national curriculum in England: The Secretary of State's proposals* London: QCA

Quicke, J. (1985) 'Charting a Course for Personal and Social Education' *Pastoral Care in Education,* Vol. 3, Issue 2.

Quicke, J. (1986) 'Personal and Social Education: a triangulated evaluation of an innovation' *Educational Review,* Vol. 38, Issue 3.

Rainwater, J (1979) *You're in charge* California: Devorss & Company, 1989.

Raths, L. E., Harmin, M. and Simon, S. (1978) *Value and Teaching* Columbus: Merrill.

Rawls, J. A. (1972) *Theory of Justice* Oxford: Claredon Press.

Raz, J. (1986) *The Morality of Freedom* Oxford: Clarendon Press

Reid, A. (1998) 'The Value of Education' *Journal of Philosophy of Education,* Vol 32, Issue 3.

Reisman, J. (1979) *Anatomy of Friendship* New York: Irvington Publishers.

Rennie, J. Lunzer, E. A. and Williams, W. T. (1974) *Social education: an experiment in four secondary schools* London: Evans Brothers Limited.

Ricoeur, P. (1950) *Freedom and Nature* Evanston, Ill: Northwestern University Press.

Rock, I. (1975) *An Introduction to Perception* New York: Macmillan.

Roemer, L. and Borkovec, T. (1993) 'Worry: Unwanted cognitive Activity That Controls Unwanted Somatic Experience' in Wegner, D. and Pennebaker, J. (ed.) *Handbook of Mental Control* Englewood Cliffs: Prentice Hall.

Rogers, C. (1951) *Client-cantered therapy* Boston, Mass: Houghton Mifflin.

Rogers, C. (1954) 'Toward a Theory of Creativity' in Parnes, S. J. and Harding, H. F. (eds) *A source Book for Creative Thinking* Charles Scribner's Sons, 1962.

Rogers, C. (1959) 'A Theory of Therapy in Personality and Personal Relationships' in Koch, S. (ed.), *Psychology: A Study of a Science,* Vol 3. New York: McGraw Hill.

Rogers, C. (1961) *On Becoming a Person* Boston, Mass: Houghton Mifflin.

Rogers, C. (1980) *A Way of Being* Boston, Mass: Houghton Mifflin.

Rogers, D. (1986) *The Skilful Mind* Milton Keynes: Open University Press.

Rokeach, M. (1960) *The Open and Closed Mind* New York: Basic Books.

Rorty (1986) 'The Two Faces of Courage' *Philosophy*, Issue 61.

Rosenbaum, M. (1998) 'Opening versus closing strategies in controlling one's responses to experience' in Kofta, M., Weary, G. and Sedek, G. (eds) *Personal Control in Action* New York; London: Plenum Press.

Rowe, D. (1987) *Beyond Fear* London: Fontana/Collins.

Rubinstein, M. and Pfeiffer, K. (1980) *Concepts in Problem Solving* Englewood Cliffs, NJ: Prentice-Hall.

Ruse, M. (1991) 'The significance of evolution' in Singer, P. *A Companion to Ethics* Oxford: Blackwell, 1993.

Rusk, T. and Read, R. (1978) *I want to change but I don't know how* London: Thorsons.

Rustin, M. (1997) 'Innate Morality: A Psychoanalytic Approach to Moral Education' in Smith, R. and Standish, P. (eds) *Teaching Right and Wrong* Stoke-on-Trent: Trentham Books.

Ryder, J. and Campbell, L (1988) *Balancing Acts in personal, social and health education.* London: Routledge.

Ryle, G. (1949) 'Emotion' in *The Concept of Mind* London: Penguin Books.

Sachs, D. (1982) 'How to distinguish self-respect form self-esteem' *Philosophy and Public Affairs,* Vol 10, Fall.

Salovey, P., Hsee, C. K. and Mayer, J.D. (1993) 'Emotional Intelligence and the Self-regulation of Affect' in Wegner, D. and Pennebaker, J. (eds) *Handbook of Mental Control* Englewood Cliffs: Prentice Hall.

Sanders, P. (1990) *Death and Dying* London: Gloucester Press.

Sandole, D. J. D. and Sandole-Staroste I. (1987) *Conflict Management and Problem Solving, Interpersonal to International Applications* New York: New York University Press; London: Frances Pinter.

Sanford, A. (1987) *The Mind of Man* Brighton: The Harvester Press.

Sarnoff, I. (1962) 'Social attitudes and the Resolution of Motivational Conflict' in Jahoda, M. and Warren, N. (eds) *Attitudes* London: Penguin, 1966.

Sartre, J. P. (1943) *Being and Nothingness* London: Methuen, 1958.

Sartre, J. P. (1946) *Existentialism and Humanism* London: Methuen, 1973.

SCCC (1991) *Curriculum Design for the Secondary Stages: delivery of process skills and key elements of Personal and Social development* Dundee: SCCC.

SCDC/NAPCE (1989) *Whole person: whole school* London: SCDC.

Schiffman, M. (1967) *Selftherapy* Berkeley: Bookpeople, 1990.

Schiffman, M. (1971) *Gestalt Selftherapy* Berkeley: Bookpeople, 1990.

Schofield, W. N. (1980) *Personal and Social Development: literature review* London: Assessment of Performance Unit.

Scott, G. G. (1990) *Resolving Conflicts* Oakland, Calif.: New Harbinger Publications.

Scrimshaw, P. (1987) 'Social education for an uncertain future' *in* Thacker, J. *at al.*, (ed.) *Personal, Social and Moral Education in a Changing World* Windsor: Nfer-Nelson.

Searle, J. (1984) *Minds, Brains and Science.* London: BBC Books.

SED (1993) *Curriculum and assessment in Scotland* Edinburgh: SED.

Sedgwick, F. (1994) *Personal, Social and Moral Education* London: David Fulton.

Settle, D. and Wise, C. (1982) *Choices: material and methods for Personal and Social education* Oxford: Blackwell.

Sharpe, R. and Lewis, D. (1976) *The Success Factor* Zagreb: Prosvjeta. (Serbo-Croat translation)

Sherif, M. (1936) *The psychology of social norms* New York: Harper.

Shipman, M. (1974) *Inside a Curriculum Project* London: Methuen.

Shneidman, E. S. (1984) *Death: Current perspectives,* 3rd ed. Palo Alto: Maryfield.

Shotter, J. (1982) 'Contemporary Psychological Theory - Human Being: Becoming Human' in Dufour, B. *New Movements in the Social Sciences and Humanities* London: Maurice Temple Smith.

Siegler, R. and Jenkins, E. (1989) *How Children Discover New Strategies* Mahwah, NJ: Lawrence Erlbaum Associates.

Sloan, T. S. (1986) *Deciding* New York; London: MeHuen.

Slote, M. (1992) *From Morality to Virtue* Oxford: Oxford University Press.

Small, M (1985) 'Introducing a course in Personal and Social Development' *Forum,* Vol 28, Issue 1.

Smart, J. J. C. (1964) *Problems of Space and Time* London: Macmillan.

Smith, F. (1992) *To think.* London: Routledge.

Smith, R. P. (1981) 'Boredom: A review' *Human Factors,* Issue 23.

Social education: methods and resources, 1981.

Soltis, J. F. (1988) 'Perspectives on Philosophy of Education' in Hirst, P. H. and White, P. (ed.) *Philosophy of Education,* Vol 1. London and New York: Routledge, 1998.

Sousa, R. de (1994) 'Emotion' in Guttenplan, S. (ed.) *A Companion to the Philosophy of mind* Oxford: Blackwell.

Spence, J. T. and Helmreich, R. L. (1983) 'Achievement-Related Motives and Behaviours' in Spence, J (ed.) *Achievement and Achievement Motives* San Francisco: W. H. Freeman

Sprinthall, N. (1980) 'Psychology for secondary schools: the saber-tooth curriculum revisited' *American Psychologist* Issue 35.

Sprinthall, N. and Erickson V. L. (1974) 'Learning psychology by doing psychology' *Personnel and guidance Journal,* Vol 52, Issue 6.

Stanley-Jones, D. (1970) 'The Biological Origin of Love and Hate' in Arnold, M. B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Stanton, G. (1987) 'Aspects of the social and political context' *in* Thacker, *at al.,* (eds) *Personal, Social and Moral Education in a Changing World* Windsor: Nfer-Nelson.

Starkey, H. (1981) *Social education for teenagers: Aims, issues and problems* Strasbourg: Council for Cultural Co-operation.

Staub, E. (1987) 'Commentary on Part I' in Eisenberg, N. and Strayer, J. (eds) *Empathy and its development* Cambridge: Cambridge University Press.

Sternberg, R. J. (1986) 'A triangular theory of love' *Psychological Review,* Vol 93, Iss. 2.

Sternberg, R. J. and Barnes, M. L. (1985) 'Real and ideal others in romantic relationships: Is four a crowd?' *Journal of Personality and Social Psychology,* Vol 49, Issue 6.

Sternberg, R. J. and Barnes, M. L. (ed.) (1988) *The psychology of love* New Haven; London: Yale University Press.

Sternberg, R. J. and Grajek, S. (1984) 'The Nature of Love' *Journal of Personality and Social Psychology,* Vol 2, Issue 47.

Sternberg, R. J. and Spear-Swerling, L. (1998) 'Personal Navigation' in Ferrari, M. and Sternberg, R. J. (eds) *Self-awareness* New York; London: Guilford Press.

Stevens, J (1971) *Awareness* Lafayette: Real People Press.

Stivens, J. (1986) 'Moral Education in the Curriculum' in Brown, C. *at al.,* (eds) *Social Education: Principles and Practice* London: Falmer.

Stoate, P. (1983) 'Curriculum Development in Personal and Social Education: the Practice and the Problems' *Educational Analysis,* Vol 5.

Stocker, M, with Elizabeth, H. (1996) *Valuing Emotions* Cambridge: Cambridge UP.

Stoyva, J. and Carlson, J. (1993) 'A Coping/Rest Model of Relaxation and Stress Management' in Goldberger, L. and Breznitz, S. (eds) *Handbook of Stress,* 2nd ed. New York: The Free Press.

Straughan, R. (1988) *Can We teach Children to be Good?* Milton Keynes: Open University Press, 1988.

Straughan, R. and Wilson, J. (1983) 'Education and its aims' in *Philosophising about Education* London: Holt, Rinehart and Winston.

Strelau, J. and Eysenck, H. (1987) *Personality Dimensions and Arousal* New York; London: Plenum Press.

Strongman, K. T. (1987) *The Psychology of Emotion* New York: John Wiley.

Suissa, J. (1995) *Modesty as an Educational Ideal* MA thesis, University of Jerusalem.

Suttie, I. (1989) *The Origin of Love and Hate* London: Penguin Books.

Tannen, D. (1986) *That's Not What I Meant* J. M. Dent & Sons.

Tattum, D. and Tattum, E. (1992) *Social Education and Personal Development* London: David Fulton Publishers.

Tattum, P. D. (1988) 'Social education is interaction' in Lang, P. (ed.) *Thinking about... Personal and Social Education in the Primary School* Oxford: Blackwell.

Tawney, R. H.(1938). *Equality* London: Allen and Unwin.

Taylor, C. (1976) 'Responsibility for Self' in Rorty, A. O. (ed.) *The identities of Persons* Berkeley; London: California University Press.

Taylor, G. (1980) 'Pride' in Rorty, A. (ed.) *Explaining Emotions* Berkeley; London: University of California Press.

Taylor, G. (1985a) 'Shame, Integrity and Self-Respect' in Dillon, R. (ed.) *Dignity, Character and Self-Respect* London: Routledge, 1995.

Taylor, G. (1985b) *Pride, Shame, and Guilt* Oxford: Claredon Press.

Taylor, H. J. F. (1980) 'Psychological Theory and the Counsellor' in Best, R., *at al.*, (eds) *Perspectives on Pastoral Care* London: Heinemann Educational Books.

Taylor, M. (1990) *Effectiveness in Education and Training* Aldershot: Avebury.

Telfer, E. (1968) 'Self-Respect' in Dillon, R. (ed.) *Dignity, Character and Self-Respect* London: Routledge, 1995.

Thacker, J., Pring, R. and Evans D. (ed.) (1987) *Personal, Social and Moral Education in a Changing World* Windsor: Nfer-Nelson.

Thayer. R. E. (1996) *The Origin of Everyday Moods* New York: Oxford University Press

Thomas, L. (1983) 'Self-Respect: Theory and Practice' in Dillon, R. (ed.) *Dignity, Character and Self-Respect* London: Routledge, 1995.

Thomas, L. (1983) *The Youngest Science* New York; London: Academic Press.

Thomson, G. (1987) *Needs* London: Routledge & Kegan Paul.

Thomson, L. (1972) *The Fear Factor* Edinburgh: Kingston Clinic.

Thomson, R. (1959) *The Psychology of Thinking* London: Penguin Books.

Thorne, B. and Da Costa, M. (1976) 'A counselling service as a growth centre' *British Journal of Guidance and Counselling,* Vol. 4, Issue 2.

Thouless, R. H. (1956) *Straight and Crooked Thinking* London; Sidney: Pan Books.

Thurstone, L. L. (1938) *Primary Mental Abilities* Chicago: Chicago University Press.

Tiger, L. (1979) *Optimism, The biology of Hope* New York: Kodansha, 1995.

Tillich, P. (1952) *The Courage to Be* Glasgow: Penguin Classics.

Trevarthen, C. (1987) 'Split-brain and the mind' in Gregory, R. (ed.) *The Oxford Companion to the Mind* Oxford, New York: Oxford University Press.

Trigg, R. (1973) 'Commitment' in *Reason and Commitment* Cambridge University Press.

Turiel, E. (1983) *The Development of Social Knowledge* Cambridge University Press.

Tyler, L. E. (1978) *Individuality* San Francisco, London: Jossey-Bass Publishers.

Underwood, G. (1982) *Aspects of Consciousness,* Vol. 3: 'Awareness and Self-Awareness' New York; London: Academic Press.

Wakeman, B. (1984) *Personal, Social and Moral Education* Tring: Lion Publishing.

Wallace, J. D. (1978) *Virtues and Vices* Ithaca and London: Cornell University Press.

Wallace, L. D. (1987) *A view of Personal and Social Education,* MA dissertation. London: IoE.

Walton, D. N. (1986) *Courage* Berkeley; London: University of California Press.

Ward, L. *(ed)* (1982) *The Ethical Dimensions of the School Curriculum* Swansea: University College of Swansea.

Warnock, G. J. (1967) *Contemporary Moral Philosophy* London: Macmillan.

Warnock, M. (1986) 'The education of the emotions' in Cooper, D. (ed.) *Education, values and mind* London: Routledge & Kegan Paul.

Warren, N. and Jahoda, M. (1966) *Attitudes* London: Penguin Books.

Warren, W. G. (1989) *Death Education and Research* The Haworth Press.

Wason, P. C. & Johnson-Laird, P. N. (1972) *Psychology of Reasoning* London: Batsford.

Waterhouse, P. (1991) *Tutoring* Stafford: Network Educational.

Watkins, C. (1985) 'Does Pastoral Care = Personal and Social Education?' *Pastoral Care in Education* Vol. 3, Issue 3

Watkins, C. (1992) *Whole School Personal-Social Education* Coventry: NAPCE.

Watkins, C. (1993) *The Value of Pastoral Care and Personal-Social Education* Coventry: NAPCE.

Watkins, C. (1994) 'Personal-social education and the whole curriculum' in Best, R. *et al.* (Eds) *Pastoral Care and PSE: entitlement and provision* London: Cassell.

Watts, A. G. and Fawcett, B. (1980) 'Pastoral care and career education' in Best, R., Jarvis, C. and Ribbins, P (eds) *Perspectives on Pastoral care* London: Heinemann.

Watts, M. and Cooper, C. (1992) *Relax: Dealing with Stress* London: BBC books.

Watzlawick, P., Weakland, J. H., Fisch, R. (1974) *Change* New York: W. W. Norton.

Weekes, C. (1962) *Self Help For Your Nerves* London: Angus & Robertson, 1991.

Wegner, D. (1988) 'Stress and Mental Control' in Fisher, S. and Reason, J. (eds) *Handbook of Life Stress Cognition and Health* New York: John Wiley & Sons.

Weiner, B. (1979) 'A theory of motivation for some classroom experiences.' *Journal of Educational Psychology,* Vol 71.

Weiss, R. S. (1973) *Loneliness: The experience of emotional and social isolation* Cambridge, Mass.: M.I.T. Press.

Wellek, A. (1970) 'Emotional Polarity in Personality Structure' in Arnold, M .B. (ed.) *Feelings and Emotions* New York; London: Academic Press.

Wheeler, L., Deci, E., Reis, H. and Zuckerman, M. (1978) *Interpersonal Influence,* 2nd ed. Boston, Mass.; London [etc.]: Allin and Bacon.

Whitaker, P. (1984) *Developing Empathy* (no info.): Personal Learning Associates.

White, J. (1973) *Towards a Compulsory Curriculum* London: Routledge & Kegan Paul.

White, J. (1982) *The aims of education restated* London: Routledge & Kegan Paul.

White, J. (1984) 'The education of the emotions' *Journal of Philosophy of Education,* Vol. 18, No 2.

White, J. (1989) 'The Aims of Personal and Social Education' in White, P. (ed.) *Personal and Social Education: Philosophical Perspectives* London: IoE London.

White, J. (1990) *Education and Good Life* London: Kogan Page.

White, J. (1997) 'Three proposals and a rejection' in Smith, R. and Standish, P. (eds) *Teaching Right and Wrong* Stoke-on-Trent: Trentham Books.

White, J. (1998) 'Thinking about assessment' *Conference papers* Philosophy of Education Society of Great Britain.

White, P. (1996) *Civic Virtues and Public Schooling* New York: Teachers College Press.

White, P. (ed.) (1989) *Personal and Social Education: Philosophical Perspectives* London: IoE.

Whitfield, R. (1993) 'Helping Youngsters Construct a Life: *Life Foundations* in Perspective' *Pastoral Care in Education* Vol 11, Issue 2.

Wigner, E. (1967) *Symmetries and Reflections* Bloomington and London: Indiana University Press.

Wilcox, B., Dunn, J., Lavercombe, S. and Burn, L. (1984) *The Preparation for Life Curriculum* London: Croom Helm.

Williams, B. (1976) 'Persons, Character and Morality' in Rorty, A.O. (ed.) *The Identities of Persons* Berkeley; London: University of California Press.

Williams, B. (1985) *Ethics and the Limits of Philosophy* London: Fontana.

Wilson, C. (1956) *Outsider* London: Indigo, 1997.

Wilson, E. O. (1979) *On Human Nature* Boston: Harvard University Press.

Wilson, J. (1995) *Love between Equals* London: Macmillan Press.

Wilson, J. and Cowell, B. (1984) ''Pastoral Care': Prevailing Fantasies' *Pastoral Care in Education* Vol. 2, No 2.

Wilson, J. Q. (1993) *The Moral Sense* New York: The Free Press.

Wiltshire County Council Education Committee (1982) *Social and Personal Education Scheme* Trowbridge: The Committee.

Winch, C. (1996) 'The aims of Education Revisited' in *Journal of Philosophy of Education Special Issue: Quality and Education* Vol. 30, Issue 1.

Winell, M. (1987) 'Personal Goals: The Key to Self-Direction in Adulthood' in Ford & Ford, D. (ed.) *Humans as Self Constructing Living Systems* Mahwah, NJ: Lawrence Erlbaum Associates.

Winnicott, D. W. (1941) 'The Observation on infants in a set Situation' in *Collected Papers* London: Tavistock Publications, 1958.

Wise, C. (1989) 'Personal and Social Education: Hard Core or Soft Centre?' *Concern,* Issue 68.

Wooding J (1981) 'Thinking about a skills course?' *School Organization,* Vol. 1, Issue 4.

Wortman, C. and Silver, R. (1989) 'The Myths of Coping with Loss' in Monat and Lazarus (ed.) *Stress and Coping* New York: Columbia University Press, 1991.

Wright, A. (1991) 'Motivation' in the set of booklets *Developing Self-Discipline* USL.

Wright, D. (1982) 'Moral and Social Education: Education Children in Morality' in Dufour, B. (ed.) *New Movements in the Social Sciences and Humanities* London: Maurice Temple Smith.

Wright, G. H. von, (1963) *The Varieties of Goodness* London: Routledge & Kegan Paul.

Wringe, C. (1988) *Understanding Educational Aims* London: Allen & Unwin.

Wringe, C. (1999) 'Being Good and Living Well: Three Attempts to Resolve an Ambiguity' *Journal of Philosophy of Education,* Vol. 33, Issue 2.

Yalom, I. (1980) *Existential Psychotherapy* (part I) New York: Basic Books.

Yalom, I. (1989) 'Love executioner'. in *Love executioner* London: Penguin.

Yates, J. (1994) 'The Maturity and the Development of Personal Skills and Qualities' *Journal of Further and Higher Education,* Vol. 18, Issue 3.

Young, M. (1995) 'The future basis for a 14-19 Entitlement' in Inman, S. and Buck, M. (ed.) *Adding Value?* Stoke-on-Trent: Trentham Books.

Young, R. (1994) 'A systems perspective on Whole-school guidance/pastoral care programmes' in Lang P., Best, R., Lichtenberg, A. (eds) *Caring for Children: International Perspectives on Pastoral Care and PSE* London, New York: Cassell

Zajonc, R. B. (1960) 'Balance, Congruity and Dissonance' in Jahoda, M. and Warren, N. (eds) *Attitudes* London: Penguin, 1966.

Zillmann, D. (1993) 'Mental Control of Angry Aggression' in Wegner, D. and Pennebaker, J. (eds) *Handbook of Mental Control* Englewood Cliffs: Prentice Hall.

Zimbardo, P., Ebbesen, E. and Maslach, C. (1977) *Influencing attitudes and changing behaviour* Reading (Mass.); London: Addison-Wesley.

Zuckerman, M. (1979) *Sensation Seeking: Beyond the Optimal Level of Arousal* Hillsdale, NJ: Lawrence Erlbaum Associates.